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THE
Devout Christian's
PREPARATIVE
TO
DEATH.

Written by
ERASMUS,
Now render'd into *English.*

To which are added,
Meditations, Prayers and
Directions
FOR
Sick and Dying Persons.

By ROBERT WARREN, D. D.

Recommended as proper to
be given at FUNERALS.

The Eighth Edition.

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TO THE
HONOURABLE
Sir W. LANGHORN, Bt.
His Truly Worthy PATRON,

IN A
Due Acknowledgement of his Real
MERITS,

AND A
Grateful Sense of His Repeated
FAVOURS,

This *Translation* of
ERASMUS

Is most Humbly Dedicated
and Presented,

BY
His most Humble, Oblig'd,
and entirely Devoted Servant,

R. WARREN.



THE
PREFACE.

ERASMUS is an Author of so great Repute, both for the Piety and Exactness of His Writings, that nothing need be said by the Translator to recommend or set Him off. In His own dress He bids defiance to the Critic. However, this must be allow'd, that He appears in some Places a little tainted with the Errors of Rome, tho' in others, He severely lashes them. In this Respect He carries Matters so even, that the wisest and most judicious Men have been at a loss, to know where to place Him. But that the Pious English Reader should have no cause for Complaint; Care is taken to make Him speak every where like a Protestant, by lea-
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THE PREFACE.

ving out what could not be amended, and by amending what could. And'tis in this only that I have departed from the Sense of this Renown'd Scholar and Practical Divine: Which is such an Injury, as I hope will easily be forgiven; especially since in other Parts I have throughout the whole almost Verbally Translated Him, which perhaps some may dislike, as less agreeable to the Smoothness and Elegancy of the Stile. But as the Work was undertaken for the Good of Pious Christians in order to fortify their Minds against the Terrors of DEATH; not to satisfy the rigid unreasonable Demands of Supercilious Pedants, but to inform the Ignorant, and Confirm the Dubious: So this was the design of the Translator too, in rendring it into the Language of our Country: That the Excellent Thoughts of so worthy a Man might not be wholly lost to those who did not understand the Original.

THE



T H E
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T O
D E A T H.



F all the Things that are Terrible in the World, *Death* is the most Terrible, said *Aristotle*, a very famous Heathen Philosopher; but he said so, because he had not heard our Heavenly Philosopher, who hath instructed us not only by his Words, but likewise by his Example, That Man doth not perish by the Death of the Body, but his Parts are separated; that his Soul being thereby set at Liberty from Prison, enjoys a blessed Rest; and that his

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Body shall one day revive, to be a Sharer in that Glory. He had not heard that Maxim of the *Holy Ghost*, Rev. 14. 13. *Blessed are the Dead which die in the Lord*. He never heard St. Paul speak and groan and beg for *Death*, that he might be with *Jesus Christ*: Phil. 1. 23. Being persuaded, that for him, *to live was Christ, and to die was Gain*. v. 21. It is no wonder, that those who think that Man perishes wholly, and who are without *Hope*, which only Faith in *Christ* affords us, should both deplore the *Death* of others, and also dread and abhor their own.

But it appears Amazing, that People instructed in *Christian Philosophy*, and that profess it, should be afraid of *Death*, as if they believ'd, that there was nothing of Man remain'd after *Death*, or distrust the Promises of *Jesus Christ*, or despaired of their own Salvation. The first is the part of *Epicures*; the second
of

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of *Incredulous* People; the third of those that are ignorant of *God's* Mercy.

In this Particular they resemble the *Gentiles* very much, who know not *God*. For he knows not *God* who knows not that he is of infinite Mercy.

'Tis, without all Controversy, that the Reason why the generality of Mankind are so afraid at the Thoughts of *Death*, proceeds partly from the weakness of their *Faith*, and partly from the great Love they have for the things of this World. For that Man can never be afraid, who is able to say with full assurance, as *St. Paul* does, *Rom. 14. 8. Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: therefore, whether we live or die we are the Lord's.* That which the *Lord* hath once taken into his Care and Tuition, can never perish. Whence that Saying of the *Prophet*, which is a true Testimony of undaunted

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Courage and Resolution, *Psal.* 23. 4. *Tho' I walk thro' the Valley of the Shadow of Death, I will fear no Evil: For thou art with me.* God, who is Faithful and Just, never at any time forsakes those who have committed themselves solely to his Care and Conduct, *but keeps them as the Apple of the Eye, Psal.* 17. 8. He is the Lord of Life, as well as of Death, with whom nothing is dead; but all Things live, which thro' Faith depend on him.

From the Weakness of our Faith springs the Love of Temporal Advantages. For if we would steadfastly believe the Promises which God hath made to us by his Son Jesus, we would easily despise the Pleasures of this Life; and Death, which deprives us of them, and conveys us with a something troublesome (but yet short) Passage, would appear less frightful. The Wise Man cries out, *Eccles.* 41. 1. *O Death! how bitter is the Remembrance of thee?* But what
says

says he farther? *To a Man that liveth at Rest in his Possessions?* He doth not say, to a Man that possesseth Riches, for that agrees with many good Men, but to a Man that liveth at rest in them.

What hath been spoken of Riches, may be understood of Honours, Pleasures, Wives, Children, Relations, Friends, of Beauty, Youth and good Health; in short, of all kind of Benefits of which *Death* equally deprives both Good and Bad. The more fond we are of any thing, the greater is the Reluctancy of being forc'd from it. *If thou art in Love with any thing, thou shall lay it down against thy Will,* saith a certain wise Pagan: And he is in Love with these Temporary things, that resteth in them, as his proper and perpetual Goods; whereas they are lent but for a while, and Transitory, to be quitted not only Patiently, but Thankfully, as oft as the Donor demands them.

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For, to rest in this World's Goods, is to enjoy those things which one ought only to use, and that but by the by; just as in a Pilgrimage: according to the *Apostle's* Exhortation to the *Corinthians*, 1 Cor. 7. 29, 30, 31. *It remaineth that both they that have Wives, be as tho' they had none; and they that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyced not; and they that buy, as tho' they possessed not; and they that use this World, as not abusing it: for the fashion of this World passeth away.* We are only Travellers in this World, and have no lasting abode here; we are Strangers in it, who lodge in Tents, and not as Citizens, who are settled in their own Country. This whole Life is but one continu'd Race towards *Death*, and a Race that is soon finished; but *Death* is the Gate, by which we enter into Eternal Life.

Among the *Jews*, because Contracts and Bargains, by the determinate

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minate Rule of their Law, were ended at a certain Day, the shorter the space of time was to it, the smaller was the price and value of their Goods. How little then ought we to esteem all those Pleasures which last but for a Moment, which are liable to so many Accidents, and which *Death* will certainly deprive us of, tho' no other Accident should do it?

We are to remember, that they who run Races observe how much Ground they leave behind them, how much they want to the Mark; and in former times, they who look'd for the *Jubilee*, knew how long they were to enjoy what they had bought. But no mortal Man can be assured, that he shall live the next Day. We run but with *Death* in our Feet, yea, bearing it about with us in our whole Body.

We have receiv'd our Life from *God*, only with this Condition, to be ready to return it back to him every moment when he calls for it,

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it. Tho' he should grant us an extraordinary long Life, which is a very rare thing, yet what is the whole Life of Man but a very short time in which we run our Race, whether we will or no, whether we sleep or wake, whether we live in Pleasure or in Pain?

The perpetual course of Years, like an impetuous Torrent, carries us to the end of it. Tho' we and others think that we continue always in the same State; Therefore if we estimate Worldly Things by the Shortness of their Duration, they must necessarily be very mean, which have not so much as one Hour certain. And we easily part from those things for which we have but little Value. Like Men upon a Journey, if they meet with any thing either in the Road or Inn that pleases them, they don't very much set their Minds on it, because they have not long to stay; or in case of Difficulty and Inconveniency, they bear it patiently considering that
the

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the time's but short. I dine here, but shall sup in another Place. *The Things which are seen, are Temporal; the Things which are not seen are Eternal*; saith St. Paul, 2 Cor. 4. 18. We should learn to contemn all Temporal and Terrestrial things, by fixing our Thoughts upon the consideration of Heavenly and Eternal Blessings.

Plato thought all *Philosophy* nothing else but a *Meditation on Death*; meaning by *Meditation* a *Preparative*, such a sort of Exercise as that of raw Soldiers, who fit themselves for Fight at the Fencing School. This is a noble Saying, if what was spoken in a Philosophical, be understood in a Christian Sense. For neither the Contemplation of Mathematical Figures separate from Matter, nor the Conception of Platonical Ideas, cause us to die well; but if, by the Eye of Faith, we consider those good things passing all Human Understanding, which God hath promised to those that believe

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lieve in him by his Son *Jesus Christ*, and the evil things which he hath threatned to Unbelieving and rebellious Sinners; these will deter us from Sinning, those will provoke us to do well.

I do not deny but there may be everlasting Truth in some parts of human Learning, but 'twill never gain one *true Happiness*.

Now he is Eternal who hath promised, he also is Eternal by whom he hath promised; Eternal the things he hath promised, Eternal Happiness to them, that with Faith embrace them; Eternal Misery to them that slight and disregard them. This Meditation of *Death* is in reality a Meditation of Life. A Meditation that doth not only effect what the Philosopher promises, that the Soul shall depart willingly from the Tenement of the Body, but that with Chearfulness and Joy, it shall leap as it were, out of a grievous and obscure Confinement into blessed Liberty, and
into

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into that truly amiable Light, which knows no Night nor Dark-ness. *For the Corruptible Body presseth down the Soul, and the Earthly Tabernacle weigheth down the Mind that museth upon many things, Wisdom. 9. 15.* On which account the inspir'd Psalmist cries out, *Psal. 142. 7. Bring my Soul out of Prison, that I may praise thy Name, O Lord.*

Man's chief Good consists in praising and contemplating his Creator and Redeemer. This is the End for which he was created. The Weakness of this Body in which the Soul is shut up, which is subject to so many Infirmities, Necessities, Evils, and Dangers, disturbs often-times this Happiness. This made St. Paul, wearied with his fleshly Tabernacle, groan miserably, and cry out, *Rom. 7. 24. O Wretched Man that I am, who shall deliver me from the Body of this Death!* For he saw that they were the most Blessed and Happy, who dwelt

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dwelt in the House of the Lord
 praising him for ever and ever
 This has been the Disposition of
 truly Pious Men. Whose Bodies
 tho' they live below upon the
 Earth, yet their Treasure, Heart,
 and Conversation are above in
 Heaven. But there are very few
 such eminently Pious Persons as
 these. It is not granted to every
 one to say with St. Paul, *To me
 to live is Christ, to die is Gain. I
 desire to depart and to be with
 Christ.* We who our selves are
 Weak, provide this Comfort for
 the Weak, to whom yet the Ex-
 amples of good Men are as Spurs
 to get strength of Spirit. There-
 fore during our whole Life we
 ought to meditate upon *Death*,
 and excite our *Faith*, that it may
 be increased and strengthened;
 and accompanied with *Charity*,
 may produce in us an *Hope which
 maketh not ashamed, Rom. 5. 5.*
 We have not any of these things of
 our selves; they are the Gifts of
 God, which we ought to beg of
 him

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by continual Prayer, if they be wanting; if we have them, to be improved, that they may increase. The more our *Faith* is joined with *Charity*, and the more stedfast it is thro' *Hope*, the less shall we be afraid of *Death*. For that most of us are so afraid at the bare mention of *Death*, proceeds (as we have shewn) in a great measure from the weakness of our *Faith*. And especially concerning the Promises of *God*; it is most requisite, that our *Faith* be stedfast and immovable. For *God* is One who being true by Nature, can in no wise deny himself. To whom the Royal Psalmist sings aloud, *Psal.* 119. 89, 90. *For ever, O Lord, thy word is settled in Heaven. Thy Faithfulness is unto all Generations.* Who likewise says thus of himself in the Holy Gospel, *Mar.* 13. 31. *Heaven and Earth shall pass away, but my word shall not pass away.* But what hath he promised? why, Victory over

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over *Death*, the *Flesh*, the *World* and *Satan*. He hath promised *Remission of Sins*, he hath promised *an Hundred-fold* in this *World* and *everlasting Life* in the *World* to come.

But upon what *Terms* and *Conditions* hath he promised these *Benefits*? for our *Righteousness*? No, in no wise, but through the *Grace of Faith*, which is in *Christ Jesus*. And that we might be more secure, the former *Hand-writing*, which the first *Adam* had unhappily decypher'd for us, he hath made of none effect, fastening it to the *Cross*, and hath given us the *Covenant of Grace*, which he hath sealed with his own *Blood*, and confirm'd by the numerous *Testimonies of Prophets, Apostles, Martyrs, and Virgins*, who have also subscribed with their *Blood*. The whole *Communion of Saints* hath also subscribed. In the mean time he hath given us the *Earnest of the Spirit*, 2 *Cor. 1. 22.* That our *Faith*

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Death may not stagger in any point.

Moreover, the Goodness of *God*, not thinking this enough, hath vouchsafed to all a plain and manifest Example of this Victory in his *only begotten Son*. For that which he overcame, he overcame in behalf of his Members, who gave himself wholly for us. For what had we poor Worms been able to have done of our selves? *Christ* is our Righteousness, *Christ* our Victory, *Christ* our Hope and Security, *Christ* is our Crown and Triumph. He was born a Child, and, as *Esaias* hath acquainted us, *Chap. 9. 6. He was born unto Us: He was given unto Us.*

He taught also for us, healed Diseases for us, cast out Devils, was an Hungry and Thirsty for us; He was Revil'd and Reproach'd for us, He was struck with Horror and Heaviness at the point of Death for us, He sweat Blood for us, He was bound and beaten for us, He died and rose again for us.

Finally,

Finally, He sits at the right Hand of the Father for us. Whilst he took upon him all the Punishments which were due to us, after their Force was quash'd, and after we had receiv'd the Power and Virtue of the Spirit, proportionable to our Afflictions. After this, he resign'd 'em over to us in order to subdue and conquer them. He has shewed the way how, given us Courage for the Fight, and assists us in it. Thus he overcomes in us, *if so be we abide in him; and we abide in him thro' Faith and Charity.*

If any one makes enquiry where this Writing is which secures us, we answer, in the Holy Scriptures, wherein we read the Words of *God* and not of *Men*. These you are to believe as firmly, as if *God* himself had spoken them to you with his own Mouth, nay, I may say more firmly. For if *God* should have spoke to you by some created *Appearances*, perhaps you would be inclin'd to doubt
(as

(as some pious Men have done) whether there was no deceit at the bottom. But the Consent of the whole Catholick Church (evidencing that these Books are *Divine and Canonical*) hath left no room for Suspicion; to be studious then in these Writings as long as we live, is the best *Preparative to Death*. As the Apostle saith, *Rom. 15. 4. That we thro' Patience and Comfort of the Scriptures might have Hope.*

Again, if any one ask after what manner, and at what time *Christ* overcame these? He overcame the *Flesh*, and shew'd the manner of overcoming it, when in the Nature he had taken upon him being fore afraid of *Death*, he saith to his Father, *Luke 22. 42. Not my Will, but thy Will be done.* And in another Place he testifies of himself, *John 5. 30. I seek not mine own Will, but the Will of the Father which hath sent me.* There is nothing so terrible to human Nature, but what may be

be overcome by the Assistance of *Jesus Christ*, if we will resign our selves entirely to the good Will of *God*, and patiently submit to his Divine Pleasure; and always, in our most grievous Afflictions, have in our Mind the Saying of good old *Eli*, *1 Sam. 3. 18* *It is the Lord, let him do what seemeth him good.* These Words are not Magical, but yet of more Power and Efficacy than all Enchantments. Whosoever shall speak these Words from the bottom of his Heart, and stedfastly continue in this Faith, he hath no cause to despair, even though the whole Army of Evils, together with the Powers of Hell, should rush in upon him alone.

He is Almighty that fighteth for us, and who saith in the Psalm, *Psal. 91. 15. I will be with him in Trouble, I will deliver him and honour him.* When thou hearest, *I will be with him in Trouble*, regard not thine own Strength, but the Power of him that helpeth thee;

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When thou hearest, *I will deliver him*, don't despair, tho' thy Afflictions last long, he will undoubtedly perform his Promise, and knows which is the properest Season to rescue thee from Troubles. When thou hearest, *I will honour him*, be well assured, that as thou hast been a Copartner of the Cross with *Christ*, so thou shalt also be a Partaker with him of Glory. But remember what went before, *He cried unto me*. It is thy Duty to cry, and to cry unto the *Lord*; not to the Succour of the World, not to thine own Strength and Well-doing, but unto the *Lord*, who alone can deliver thee from thy Afflictions. Nothing is more frail than human Nature! And yet no Man is able to express, how many and how deadly Evils and Calamities it is liable to. For, to say nothing of Thunder, Earthquakes, Inundations of the Sea, and Chasms of the Earth, Wars, Robberies, Murders; who can reckon up the several

veral kinds of Diseases? and amongst these how many are there so sad and terrible, that mortal Men tremble at the very mention of them? of which sort are the Falling Sickness, the Palsie, the Ulcer in the Bladder, the Phrensy. I omit that violent and contagious Distemper, the *Plague*, which spreads it self more and more in spite of all the Physicians Remedies; so that it may be truly and justly said;

*A thousand fates on death attend,
Which drag poor mortals to their
end.*

Now how is it possible that we, who are so weak both in Strength and Resolution, should be an equal match for such powerful Storms of Affliction? We should be utterly undone (though there were no Sin in the Way,) did not the right Hand of the *Lord* support our Weakness; besides, there is the *World* that adds to the Difficulties

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...tries of the *Warfare* very much; I call the *World* the *Old Man* with his sinful Lusts and Affections, though we may properly call Men that are given to the Love of this *World* by the name of the *World*, who have never ceased, and never will cease to wage War with their utmost Force and Power against *Christ* and his Disciples. Notwithstanding the *Lord* Encourages us to this Battle, saying, *John* 16. 33. *Be of good Cheer, I have overcome the World.* But how much estranged he was from the Love of the *World*, he openly declares, when he tells us, *Mat.* 8. 20. *The Son of Man hath not where to lay his Head.* For every one lays his Head upon that which his Mind acquiesces in, and as it were falls asleep. But how outrageous and wicked this *World* is, they cannot be ignorant who seriously endeavour to live Godly in *Christ Jesus*. He hath taken our Lusts upon himself, but

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but now otherwise than *he* took *World*,
our Sin, suffering in our stead *Stri*
the Punishments which were *ing y*
due to our Lusts and Trans- *Lord,*
gressions. Moreover, what Artil- *you sh*
lery soever this *World* contains, *throug*
all was display'd against our *Assist*
Lord. Contempt, Reproach, *in wh*
Violence, Power, Torments and *born,*
Death, What did the *World* *tism,*
leave unattempted utterly to a- *lapse*
bolish the Name of *Christ*? and *den,*
behold it lives and flourishes up- *Body*
on Earth, as well as in Heaven! *Th*
But remember our *Lord* hath *was r*
overcome, not that we might *hath*
sleep, but that we might not *him*
have any cause to despair. *He* *ed,*
hath delivered to us our Enemy, *men*
not wholly Dead, but Weakned *him*
and Vanquishable, that we may *are*
receive a Crown of Glory by en- *pose*
gaging with *him*. If you demand, *him*
how the *World* may be over- *no*
come, *St. John*, our *Saviour's* *the*
Bosom Disciple tells you, *1 John* *Sim*
5. 4. *This is (saith he) the* *bre*
Victory that overcometh the *wee*
World

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World, even our Faith.

Strive then with Faith, putting your whole trust in the Lord, and do not Question but you shall come off Conquerour through his mighty Aid and Assistance. * Sin is still behind, in which we were unhappily born, and into which after Baptism, we more unhappily relapsed; a sad and heavy Burden, which sinks both Soul and Body into Hell.

This Burden likewise, which was not to be born by us, God hath vouchsafed to take upon himself, as *Isaiah* had prophesied, *Ch. 53. 5. The Chastisement of our Peace was upon him, and with his Stripes we are healed.* To the same purpose, *2 Cor. 5. 21. he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* Sin is the only thing which breeds Discord and Enmity between God and Man, as *Isaiah* B 2 testifies.

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testifies. But our merciful Father, when no sufficient Sacrifice could be found, to expiate the Sins of Mankind, sent *his Son*, a *Lamb* without Spot or Blemish, reconciling the World to *himself*, by this most pure Oblation.

But here it may be objected, if by *Christ Sin* is quite taken away, how comes it to pass that the whole Life of Man abounds with *Sin*? for I speak now concerning even good Men. I am sure *he* did not take away all *Sin*, but weakned the Force and Strength of it; not that there might be no *Sin* in us, but that *Sin* might not reign in us, as it Reigns in those, who have not fixed the Anchor of their Hope in the *Lord Jesus*, but serve the Flesh and the Lusts thereof. To this end St. *Paul* advises, *Rom. 6. 12. That we suffer not Sin to reign in our mortal Bodies*, there's matter for Contention still left; but the Weapons are prepared, wherewith arming
our

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our selves we may be able to overcome; in this Sense we are made the Righteousness of God, not by our Works, but by his Grace. Thro' whom? Thro' him whom he hath made Sin for us, and for Sin hath condemned Sin.

We have another lurking Enemy still, namely, *Satan*, the Father of both Sin and Death, and Prince of this Darknes; whose Power and never ceasing malicious Artifices the Children of Light are horribly afraid of, whilst they trembling cry unto their Father, *Luke 11. 4. Lead us not into Temptation, but deliver us from Evil.*

This is that Tempter and Accuser of the Brethren, who, according to St. Peter's Description, *1 Pet. 5. 8. Walketh about as a roaring Lion, seeking whom he may devour.* But the Lord hath vanquished his Enemies Assaults in his own Person, and hath also taught us to overcome

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them. He made very frequent Assaults upon our Lord. For this St. *Luke* intimates, where he saith, Chap. 4. 13. *And he departed from him for a Season.* But he always went away Conquer'd. How Conquer'd? Why being driven back with the *Shield* of the *Holy Scripture* and wounded with the *Word* of *God*. Therefore as oft as he prompts us to do any thing which is contrary to *God's Will*, declared to us in Holy Writ, he must be kill'd, with the *Sword* of the *Holy Word*, and (as *David* dealt with *Goliath*) let us smite him with five smooth Stones gather'd out of the mystical Brook of the *Scriptures*. But when we commence Battle with this *Goliath*, let us first cast aside the Weapons of *Saul*, the Armour of *Pride*. This Armour is the Presumption of *Worldly Wisdom*, too great Confidence in our own Merits and Strength, which rather load than help us. The Staff of Faith,

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Faith, which comforts and supports us in this our Pilgrimage, and the five *Words* which *St. Paul* speaks in the Church, these are sufficient. If he be too busie and troublesome say, *Get thee behind me Satan*; it is much more equitable to obey *Almighty God*, who calls us to Eternal Glory, than *thee*, a subtil Fiend, whose only Aim and Endeavour is to entice us to Eternal Ruin. There *Faith* acts the principal Part. Whence *St. Peter*, 1 *Pet.* 5. 9. *Whom resist, stedfast in the Faith.* Believe the *Scriptures*; put all your Trust and Confidence in *Christ*, and the Victory is your own.

But there are a sort of Devils who will not be cast out, except by *Prayer* and *Fasting*. See here are two other Weapons. And it is not improbable, that *Satan*, when he had so often attacked our *Saviour*, and all to no Purpose, heaped together all his Engines and Devices upon the

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Cross, when he saw him just at the Point of *Death*. This of certain is the last and worst Engagement, the Event of which is either *Eternal Happiness*, or *Perpetual Confusion*. For he saith, *Jobn 14. 30. The Prince of this World cometh unto me, and hath nothing in me*. Neither is it in the least to be question'd, but that which he durst attempt to do unto *Christ* himself, he dares do to his Children. But as he was overcome by him, so shall he be overcome by us, through his Aid and Blessing. For whenever he Assaults those in whom *Christ* dwells thro' *Faith* and *Charity*, he Wages War with *Christ* himself, in whom, whilst we faithfully persevere, he shall be overcome by us more shamefully and disgracefully, than by our *Lord* himself. *Philip. 5. 13. I can do all Things* (saith the Apostle) *thro' Christ which strengtheneth me*.

Satan, with whom we Contend,

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and, is called *the Prince of this World*, not that he can claim any Right or Title to any one single part of the World, but because he Reigns as it were in those that love it. Moreover, he that protects us is the *Lord of Heaven and Earth*, who can do more by *his Will* alone, than the whole Company of Devils in Hell, by all their treacherous Arts and Fallacies. *He alone can enter into that strong Man's House, and having bound him, spoil his Goods.* Mat. 12. 29.

What is there more remaining of all our Temptations? *Death!* *Death* I say, at the bare naming of which all things are silent and still. This can neither be driven away by Force, nor avoided by Flight, nor deluded by Subtilty.

The first and chief Desire of Nature is, that every thing should defend itself, and always continue what it is. But *Death*, in Opposition to this Instinct of Nature, threatens Destruction;

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and is so much the more detestable, because it separates the dearest Friends. For there is no Couple closer join'd together, or more nearly related, than the *Soul and the Body*.

Now the Mercy of the *Lord* has mitigated this horrible Fear. *First*, because for our sakes *he* did not refuse to undergo in *his* own Person, the Sorrows of *Death*, nor even *Death* itself, though both shameful and bitter. Neither would *he* have any one of the *Saints*, though never so Eminent, to escape it. Not *Abraham* the Father of the Faithful; not his familiar Friend *Moses*; not *David*, a Man after his own Heart; no, not any one of the Holy Prophets; not *St. John Baptist*, of whom our *Lord* gave a noble Character; not *his* most beloved *Mother*; nor even so much as that *Disciple*, who was more in his Affections than any of the rest. From the first Creation of *Man*, even unto the end
of

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of the World, *It is appointed for all once to die.* Wherefore *Death* is called by the Greeks, *μῆκος* Fate, *μῆκος* a *præterito participio* *verbi μέω divido*, because it is allotted equally to all Men; to Kings, Princes and Prelates, as well as to Day-Labourers and Beggars.

How strangely Impatient then must he be, who is loth to endure a *Misfortune* which is common to *all Men*? That which must, whether you will or no, be paid to Nature, do you decline to undergo, together with all holy Men? *He* who was by Nature Immortal was made Mortal for you, and do you desire alone above all others, to be Immortal, though you are born to die, and have so often deserved *Death*? Consider well with thyself these Things, how many and what Partners you have, and then no doubt you will bear that Lot far more patiently; for we may with as much Modesty be
angry.

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angry at our being born, or that we were not made *Angels*, but *Men*; as be displeased that we must *Die*.

This is the first way of mitigating the Thoughts of *Death*, and is, I assure you, no small Comfort under them. And it will be more efficacious and beneficial still, if we make a true Judgment, what sort of Things we are to leave behind us. For *Death* seems very grievous to a great many Men, when they remember only what *Pleasures* they must bid adieu to. Sometimes the pleasing Aspect of the *Sun*, the stately Structure of the *Universe*; at others the delightful *Beauties* of the World in its *Spring*, their *Sports*, *Banquetings*, *Wives*, *Children*, *Houses* and *Gardens* run in their Minds.

But the other *Eye* is to be opened too, by which you may compute how much more numerous the *Evils* are that you leave, and even in *Good Things*, what

a deep mixture there is of
 Gall and Bitterness; recollect
 the whole Course of your Life;
 how sordidly you was conceiv'd;
 with what Danger carried about
 your Mother's Womb; how
 miserable your Nativity; how
 many Casualties and Misfortunes
 your Infancy as well as Childhood
 was expos'd to; how many Vices
 your Youth was corrupted with;
 For how many Sorrows and Troubles
 your riper Years; how painful
 and burdensome old Age is: I
 say, call to Mind all these Cala-
 mities, and I mightily Question,
 whether you can find any one
 particular Person born to so good
 a Fortune, as that if God should
 be pleas'd to grant him leave to
 live over his Life again, from
 Conception to old Age, and to
 enjoy the same Pleasures and
 Profits, and to endure the same
 Misfortunes; he would accept
 of the Conditions.

What Egregious Folly is it
 then in any Man to be so much
 disturb'd

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disturb'd at his *parting* with those Things, which if we might have again, we should refuse to take them?

I pass by those *Dangers*, which this *Life* is encompassed with in so much that some *Heathen* thought the *Gods* had not conferred a nobler Boon upon Men than (to speak in their own Language) the Power to bereave themselves of *Life* when they thought good. And the famous Poet did not stick to say, That there is no living Creature more miserable than Man; but if the *Heathen Poet's* Opinion be but little to be regarded, the wise Preacher, was not afraid to write, Eccles. 7. v. 1. That the Day of ones Death is better than the Day of ones Birth. So much concerning *Evils*, now of good Things.

Count up what Cares and Troubles Riches have been the occasion of, which now you can by no means part with; how much

much more Aloes than Honey
your Wife hath brought, for the
Love of whom you are afraid to
die, what a deal of Sorrow the
Education of your Children hath
cost you, and how Offensive and
Disgraceful their Behaviour hath
been. To all these add the very
Mind of Man always inclining
to the wicked side. For that say-
ing of *St. Austin's*, *The older a
Man grows the worse he is*,
though it be not true of *all Men*,
yet is verified of *most*.

Finally, set the *Pleasures* of
this Life on the right Hand, and
the Evils and Inconveniencies on
the Left, then make a few Re-
flections upon the short Conti-
nuance of the whole time we live
here. Infancy is insensible; Child-
hood takes its flight, whilst we
are minding something else than
what we ought; Youth is suc-
ceeded by manifold Cares; Old
Age surprises us unawares; what
then is our whole *Life*? verily
but a Minute, compared with
Eternity,

Eternity, which we only a
passing into, if we have liv
piously; which we are hal'd
way into, if we have liv'd in
piously. The serious Contempl
tion of these Things, will be
small Comfort against the Ho
ror of *Death*.

There is another thing much
more important than this, tha
the *Lord* by his own *Death* ha
alter'd yours, that it is no more
as formerly, a Passage to ever
lasting Torments, but to Heaven
and Eternal Joy; so that to those
that believe in *Christ*, *Death* is
now so far from Hurtful, that it
is highly Advantagious; and to
the end that no part of Man
should be missing, *he* rose with
many of his *Saints*, and thereby
gave us certain Hope that our
Bodies should live at the last
Day, and being Glorified, every
one of them receive his old Guest
the *Soul* again, to which they
will no more become Burdens
but an exceeding Comfort.

But

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But of *Death* we shall have an
Occasion to speak by and by,
that we may dispatch what we
more about, here is still a more
dreadful Evil than all these to-
gether; *Hell*: from whence none
return, swallowing up all Things,
and never disgorging any. This
is an *Hell of Despair*. And as
the *Apocalypse* styles it, a *Second*
Death, Chap. 2. v. 8.

Now let every one consider
with himself, what a kind of *Life*
that must be, where the chief
Evil is *Immortality*, where a
great part of the Torment is the
Eternal Society of Devils and
accursed Spirits, where the Fire
is unquenchable, and ours in
Comparison of that is perfect Ice.
Besides, Burning is the least of
their Sorrows, which are so great
that they cannot be conceiv'd by
Man's understanding; as nei-
ther, on the contrary, can the
Everlasting Happiness of Just
Men made perfect.

In other, tho' the most grie-
vous

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vous and lasting Evils, He
brings some Comfort, just
little bright Star shining afar
in thick Darkness; but in
there's the greatest Despair, with
the forest Afflictions and Tor-
ments. The Horror of this Place
exceeds all Horror, which
our most *Merciful Redeemer*
that *he* might make the mo-
easy to us, vouchsafed to take up
on *himself*; *his* amazing Ag-
nies in the Garden, and the
Extreme Horror which made
him Sweat Blood, were the In-
firmities of our Nature; but
when nail'd to the Cross he cried
My God, My God, why hast thou
forsaken me? Why art thou
far from helping me, and from
the Words of my Roaring? *Psal.*
26. 1. He seems to have thorough-
ly felt the Confusion of *Hell* in
his Mind. For what belongs to
those that are forsaken of *God*
but the largest Measures of De-
spair and Horror?

Neither is it strange that *he*
who

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Who had taken upon him the Sins of all Men, should suffer this dismal Effect of them, that so two Things, to us unconquerable; might through *his Mercy*, be at last conquer'd by us. This does not detract from the Dignity of our *Redeemer*; but rather plainly evinces *his unspeakable Charity* towards Mankind. Under this Figure of *him*, saith Holy David, *The Sorrows of Death compass'd me, and the Overflowings of the ungodly made me afraid; The Pains of Hell gather'd upon me, The Snares of Death overtook me: Psal. 116.*

3. We deserved *Hell Fire*, he who was wholly Innocent bore the Confusion for us, that if the like Affections invade our Minds, from a *Consciousness* of our *Wickedness*, or from the *Infirmity* of *Nature*, we may not cast away our selves; but having our Eyes intent upon *Christ*, hope in our very Diffidence. Let *Flesh* despair and *Reason* too, yet our Faith

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Faith can call unto the *Lord*, even from this Hell ; as *Jonah*, who seem'd to be past all Hope, cry'd out of the Belly of the Whale, and was heard. This the *Psalms* verifies by the ensuing Words, *Distress I called upon the Lord and he heard me from his holy Temple*, *Psal. 118. 5.* The *Temple of God* is the *Church*, this is the *Tower of our Faith*, the *Cit* of our *Strength*, even *Sion*.

any lifts up his Voice to this Place with but one single remaining Spark of *Faith*, he is heard.

Therefore when all human Strength is confounded, *Faith* can cry with blessed *Job*, *Tho' he slay me, yet will I trust in him*, *Job. 13. 15.* For this is with *Abraham* the Father of the Faithful, *Rom. 4. 18.* *Against hope to believe in Hope.* Therefore these great Evils, the Goodness of God hath not only mitigated and weakned, so that tho' they threaten and affrighten us, yet they can in nowise extinguish or root up our *Hopes*;

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For the Goodness of God has not only done this, but moreover turns our severest Losses into the greatest Gains. For what I pray Sin be able to hurt those, who place their Trust and Confidence in Christ? What but that, where Sin hath abounded, Grace may also abound, and he may Love more to whom more is forgiven?

What matters Satan's continual Affailing the Children of Christ? What doth he do (I would fain know) but augment their Reward, and illustrate their Victories? even those Afflictions, which thro' our Mortality are common both to good and wicked Men, our Redeemer's Tendernefs, makes them either Gain or Physick to us, tho' there be Gain even in Physick: They are Gain to us, if we being freed from Sin bear those Things patiently, giving Thanks to the Lord for all. They are Physick, if any thing be to be purged away either by

Section,

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Section, Cauterism, or a bitter
Potion, of which kind are Pre to be
verty, Old Age, the Loss of Religent
lations, and innumerable other
Things, which this Life is besieged
ed with. If these Things incite
us either to murmur or despair
or Blasphemy; they are the In-
struments of the Devil, and in
lieu of Medicines prove Poyson
ous; but if they are only born
because they cannot be avoided
as I am persuaded of them, who
knew not Christ, and yet constant-
ly endured Oppression and Death;
then they are the Afflictions of
Nature. But if we take 'em Sub-
missively, as from the Hands of a
Merciful and Loving Father, and
with Thanksgiving, considering
how much more hard and cruel
Things we have justly deserved,
and what bitter Punishments
Christ, who was without Fault,
suffered for us, who were guilty;
then they are not Afflictions, but
comfortable Remedies or Im-
provements of our Heavenly Re-
wards:

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Then unfeigned Thanks
be given to our most In-
feriour Father, who scourgeth
his Son whom he receiveth,
Heb. 12. 6. In the mean time
healing our Wounds with soft
and easy Medicines that he may
inherit us in the World to come.
Here it behoves us to admire the
unspeakable Liberality of our
Captain, who gives his Soldiers
Occasion of shewing their Valour,
that their Rewards may become
more Magnificent. On both Hands
is great Gain ; unless the Gain
seems small, when one that has a
deadly Disease swallows bitter
Pills, and with a Light and Tem-
porary Trouble, both Shuns the
Danger of Death, and Enjoys the
perpetual Sweetness of Health ;
or when a Soldier by one Hour's
Engagement, Purchases Wealth
and Honour for all his Life after.
By this means also our most Mer-
ciful Lord draws all Things to
himself, if we do but fix our Eyes
on the sign which is lifted up on
high.

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high. *He* draws all our Evils *himself*, and turns them into Gain and *his* own Glory, which *he* communicates to us who are planted in *him* by *Faith*. But what Advantage do they get who turn away from *God* in time of *Affliction*, and murmur and pine against *him*? what but this that *Grief*, which of necessity must be born, they double and render ten times heavier to themselves, and by their ill taking the Remedy which should have wrought their Cure, they turn it into a deadly Poyson. This verily is Sublime and Powerful Philosophy; and such a *Meditation* on *Death*, as whosoever shall duly examine himself in, while he is well and sound, will never be surpriz'd at the *Suddenness* of its coming. From what hath been said we may observe that there is a Four-fold *Death*.

A Death { *Natural,*
 Spiritual,
 Transformatory,
 Eternal.

The *Death Natural*, is a Separation of the Soul from the Body.

The *Death Spiritual*, is a Separation of God from the Soul; for as the Soul is the Life of the Body, so God is the Life of the Soul. From this the *Natural Death* took its rise, as to the necessity of it, according to the pious Opinions of the Ancient Divines. From both is derived the *Death of Hell*, if the *Death Spiritual* and *Natural* come together. For after the *Death* of the Body, there is no room for Repentance. There is yet still another *Death*, by which we are transformed from the Image of the old *Adam* into the Image of the new, which is *Christ* our Lord. This is the Separation of the Flesh from the Spirit. Nor is this a light Combat, for there is no Hope of Victory, unless the Spirit of *Christ* helps the Infirmary of our Flesh. But his Grace killeth the old Man in us, that

now we may not be led by our
own Spirit, but by the Spirit
God, and that we our selves might
not live, but that *Christ* might
live in us. This most blessed
Death, whether it hath happened
to any one compleatly in this
Life, I cannot tell, yet the Love
of his infinite Mercy, is pleased
to supply of himself the Defect
of our Insufficiency. This *Death*
is earnestly to be sought after,
to be duly meditated on all
Life long, as St. Paul writes
the *Corinthians*, 2 Cor. 4. 10. Always
bearing about in the Body
the dying of the Lord Jesus, that
the Life also of Jesus might
made manifest in our Body. To
the same end he exhorts the
Colossians, Chap. 3. 5. Mortifie your
Members which are upon Earth.
He doth not command them
pluck out their Eyes, or to chop
off their Hands, or to sever any
of their Members from their Bo
dy. What Members does he mean
then that they must mortify

why

by which he tells them, *Fornication, Unclean-
ness, inordinate Affec-
tion, evil Concupiscence, and Co-
munications which is Idolatry.* The
common sort of People lament
the Dead, but St. Paul congratu-
lates this *Death*, to the *Colossians*,
You are Dead, saith he, *and your
Life is hid with Christ in God,*
Col. 3. 3. This *Death* is the Mo-
ther of *Spiritual Life*, as Sin is
the Father of *Spiritual Death*,
and even of Hell. But in the se-
veral sorts of *Death* very many
behave themselves odly. How
strangely do we tremble at the
remembrance of the *Death* of the
Body? the Ancients for that very
reason hated *Cypress*, because it
was used at Funerals; and *Smal-
lage*, because the Graves were
sown'd with it. Nay, to this Day
there are some that will curse
and swear horribly at the smell of
Frankincense, because (as I con-
jecture) Funeral Scents are made
with it. But the *Death Spiritual*
is much more to be feared than a

thousand *Deaths* of the Body, and yet we freely and chearfully hasten on to this, glorying when we have done Evil, and boasting of the most abominable Actions. We are even out of our Wits, when Danger is at Hand, lest the Soul should bid Adieu to this miserable Body, tho' we are to live more happily without its Imprisonment; how much rather ought we to tremble for fear, as often we are in Danger, lest God, or Eternal Life, should forsake our Souls? We call that House where there is a dead Corps an unlucky House, and we pass by it with our Nostrils stop'd. But the wise Man concludes it far better to go to the House of Mourning, than to go to the House of Feasting. *Eccles. 7. 2.* In the House of Mourning we are naturally Sorrowful.

But this Sorrow, because it is according to the Will of God, worketh in us a sure Salvation, whilst it reminds us of our last, and

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hasten and excites us to a true
unfeigned Repentance ; and
of will not suffer us to continue al-
ways in a course of Sin. They are
when happy Mourners indeed, who so
sorrow the Temporal *Death* of
another, as to begin to lament
their own Condition, who are
dying a more grievous *Death*.

Therefore whether had you
rather swallow down, a bitter
Potion, that for one Hour's
Pain you may enjoy everlasting
Health ; or at a Feast, drink
sweet Wine mix'd with Poyson,
which, with its transient Pleasant-
ness, will bring accursed *Death*?

But these Things are so little
regarded by many, that Drunk-
ards sing in Brothel-Houses ; and
they that have raised their E-
states, and improved them by
Fraud and Cozenage applaud
themselves ; and those who are
advanced to Honour by wicked
Practices do Triumph.

Do not the meaner sort of Men
wallowing in sensual Lusts

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and Pleasures, to live? but they that live at that mad rate are rather twice dead. First, because they are forsaken of the *Holy Spirit* of *God*. And 2dly, because they are now already the Children of Hell. For as the Life of good Men is hid in *God*, being there to appear also with *Christ*. So is the *Death of Hell* secretly wrapt up in and carried about by those who obey the Lusts of the Flesh and shall openly appear in the Day of Judgment. 'Tis Hope alone which separates a Sinner even in this Life from *Hell-Fire*. For as long as a Man Hopes there is a Prospect of Pardon and Forgiveness.

But it will be our best way to take diligent heed that that Hope which hath not its Rise from Faith and Charity, do not deceive us at last; lest we thus flatter our selves (as the manner of some is) Oh! I am Young, I will live now and enjoy the Pleasures of the World, when I grow Old

it is time enough to be Religious
and turn Saint. But alas! thou
such a one, who hath promised
thine old Age? A second says;
while I am in my Prime I'll Eat
and Indulge my greedy Appe-
tites; when I marry a Wife, then
I will begin to live frugally.

But, O self Flatterer! how
knowest thou that thou shalt live
until to Morrow? and perhaps a
third may flatter himself with
such Thoughts as these: At one
time or other I shall retire, and
then bewail my ill spent Life, in
the mean time I will Enjoy the
World.

But who hath promised you
that you shall repent, supposing
you may live long enough? Is
Repentance in a Man's own Pow-
er? 'tis only the Grace of *Christ*
that must bring a Sinner to a
good Mind, and a right Under-
standing. And *he* bestows that
freely on whom and when he
pleases. To be sure, what be-
longs to a Sinner is even now in

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Hell. Is it not then prodigious Blindness and Folly for a Man who is in such an horrible State to set himself a certain Day to repent in ; who, if he should fall into a Well, or be cast into a Prison, all the Haste of those that run to pull him out, would seem meer Slowness ? Out of a Well he would immediately call forth the help of a Man ; and being beset with so many Evils, doth not he forthwith implore *God's* Assistance, who alone raiseth up the Dead ? Whosoever therefore in this Life diligently meditates on the *Death Transformatory*, and greatly fears the *Death Spiritual* and that of *Hell*, he shall in no wise fear the Approaches of the natural *Death*, which doth not sever him from *God*, but joyns him nearer to *God*, and at once puts an end to all Afflictions, which this Life is every where cumbered with, and Translates us to Everlasting Rest and Happiness.

You

you say it Translates into Rest
Happinefs ; but only the
Souls of the Righteous. True
indeed, for the *Death* of the
Wicked is the worst thing that
can betal them.

Therefore as long as thou liv-
est, and art in good Health, en-
deavour to be in the Number
of the Righteous. Now he is
Righteous, who from his Heart
Acknowledges and Condemns his
own Unrighteousness, and being
terrified with the Thoughts of
Hell, flies to the Sanctuary of
God's Mercy, and to the effectual
Remedy of Repentance.

But they who live all their
Life-long, just as if they were
sure never to die, and indulge
their Lusts, not regarding the
sacred Word of *God* so often and
kindly inviting them to Repen-
tance ; are more deaf (as they
say) than the *Toronean Shore*.
What wonder if such as these are
surprized at *Death's* sudden Call?
when they have to deal with a

Disease which will suffer nothing else to be tended, with Physicians or Heirs, with Legatees or Expectants, with Creditors or Debtors, with Wife or Children, with Stewards or Servants, with Friends or Enemies, with Funeral or Burial Expences. And moreover with the World, which because he hath loved too much, he leaves before against his Will. Besides, he hath to deal with the *Death* of the Body, for which he is not daily prepared. And last of all with *Satan*, who then attacks him with all his Forces; with *Hell* which then appears in the most dismal Shape, and in all its Terror. But that moment of time will not be sufficient for such a Multitude of Business; *surely therefore Men should take great care beforehand, that they come well provided to the last and sharpest Combat. Some perhaps may ask how this may be done. Let them hear the *Preacher*, who saith, *Remember thy Creator*

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*the Days of thy Youth, before the
Days come, Eccles. 12. 1.*
And let us hearken to the Son of
Sirach, before Judgment examine
thy self, and in the Day of Vi-
sitation thou shalt find Mercy.
Humble thy self before thou art
Sick, and in the time of Sicknes
show Repentance, *Eccles. 18. v.*
20. 21. Good Advice! tho' we
did all know the Day of our
Death. But since we do not, we
have so much the more Reason
to follow it, for we ought to think
every Day our last, because we
know not whether we shall live
till another. Whilst we live, and
are in good Health, let us shake
off trifling Business as much as
we can; and before a Disease
confines us to our Beds, let us set
our Houses in Order. The first
thing we have to do, is to remem-
ber our *Creator*, that by a sincere
Confession and Repentance we
may be restored to his favour,
then let us *Examine* our Con-
science, abandoning whatever we
find

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find displeasing to God; that when a Disease shall force us before a Tribunal, we may find a Propitiation. They who in Prosperity set up stiff Necks against God, and they not strangely cast down, if a sudden Disease threatens them with *Death*? But how much more acceptable is it to God, when we do that voluntarily of our own accord, to which Sickness forces us at last? Let us prostrate ourselves then, with the *Publican* and the *Sinful Woman* in the Gospel, before God, appeasing his Wrath with Tears and Alms Deeds, Prayers, and other Godly Acts, and by so doing, in time of Sickness, such shall be our *Death* as our Life hath been. Some are against making a Will, as if there were some unlucky Omen in it. This is the Weakness of our Flesh. But, O Good Man! You will die never the sooner for your Will being made, but more quietly. It is the Duty of those, who have Children, or Brethren, or other

that when Lawful Heirs, to take Care
before any Contention arise between
a Person and Kindred. As for
Persons who have no Heirs to their
God, estates, they are obliged to make
down, if for preventing the occasion
of Contention and Law Suits to
w multum. In a Word, all Men
God's Health ought so to settle their
our own Affairs, that in Sickness they may
be forced free from the unseasonable
ate out of them. Furthermore,
publicly are disturbed with doubt-
in the Cases by Scruples, either con-
cealing Matrimony, Excommu-
Alms-giving, Prayers, Restitutions,
Godly Reconciliations: Let them
time of those when they are well,
Death not reserve any intricate
ne are matters to the last Day. They
therefore in the right, who dying charge
in it to their Heirs or Executors to make
our Restitution of what has been
Taken by Fraud; but it is the
your best way, and much more advi-
sable in time of Health to do
it themselves, because oftentimes
their order is not executed by o-
thers.

thers. So they do well, when they are dying, forgive Men their Offences, and pray other Men they have offended to forgive them. But it is far more acceptable to God, more safe for the quiet of their own Consciences, to do the same when they are in Health, thro' the Fear of *Death* but Love of *Christ*. They do well, when they die give part of their Riches for the Relief of the Poor. But their Offering would be much more acceptable, if, according to their Ability, they themselves would relieve the necessity of their poor Neighbours whilst they live; for the Poor do not always receive that which a dying Man hath ordered them by his Will. But suppose they do receive it, it is another's than not thine, which is given. Moreover, there are very many Diseases of that Nature, which give Men no time to dispose of their Possessions. I omit sudden and unexpected

ll, unexpected Accidents, which tho' forgive Peradventure they do not befall and every one, yet all ought to expect e offer them, because it is possible they But it may happen to all, as it befall that God, *Foolish Man* in the Gospel, who of having promised *himself* a long he said pleasant Life, hears this awful Summons, *Thou Fool, this Night thy Soul shall be required of thee, Luke 12. 20.* We all pray, *From sudden and unprovided Death, Good Lord deliver us.* What is it that those Men pray to be delivered from? what, is all *sudden Death* to be detested? in no wise. *For with whatsoever Death the Righteous shall be prevented, he shall be at Rest, Wis. 4. 7.* For *Death* cannot be evil to those (tho' never so sudden) who have led good Lives. Rather therefore, let us pray thus; *from a wicked Life, Good Lord deliver us.* For how can we call *Death* sudden, when it daily breaks in upon our Thoughts and Senses? what do we hear from
our

our Infancy, but Groans of
People? what do we see
Funerals, and Trains of Mour
and Tombs having Deaths Ho
upon them? and if the *Deat*
other Men, who are Strangers
us, have little or no Influence
on us, how often may the *De*
of our Relatives, who are
near ally'd to us, mind us of
Mortality, and the *Death* of
dearest Friends, to whom a
tual Love and Charity hath m
closely united us, than the natu
Ties of the nearest Relation
and if this signifies but little, h
often may we admonish our self
of our own Frailty? for who
there amongst us who hath n
at some time or other, be
brought into Danger of this Li
either by Tempest, or Robber
or War, or the fall of something
or Pestilence, or Diseases? Where
soever you turn your self *Deat*
lies in Ambush. Houses are
safe refuge (as one would think
but how many are killed by th

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them? The Earth is a so-
ment, yet don't it sometimes
swallow whole Cities? the
self, by which we live and
very often proves *Death* to
our very Meat and Drink.
do not Hunger and Thirst
threaten *Death* unless you
satisfie them? As oft
Man is named he is warned of
Death; for the very name of a
Mortal Man testifies as much.
then do they, who pray a-
gainst sudden *Death*, but accuse
themselves of Carelesness? For all
Death is sudden to the unpre-
pared, tho' it comes to one an
hundred Years Old. But do you
not see that sudden, which you see
represents it self continually to all
Senses, and lays fast hold on
Minds? Thus the *Flood* was
sent to ungodly Men, who
look'd at *Noah* the Preacher of
Righteousness, when he began to
build the *Ark*; Eating, Drink-
ing, and giving in Marriage, as
that which God had threatned
should

should never have come to
In like Manner, sudden was
Overthrow of the *Sodomites*,
laughed at *Lot's* going out.

same had befallen the *Ninevites*
had they not repented at
Preaching of *Jonah*. Who
knows that *God* is angry with
must look for Vengeance
Moment, or rather make it
Principal Care to avoid it, as
David and the *Ninevites* did.

Wrath of *God* is terrible, but
we betake our selves to Repen-
tance, he will think upon Mercy
in his very Displeasure. At

Preaching of *Jonah* a Stranger
the *Ninevites* were Converted.

we who are Deaf to so many warn-
ings of the *Lord*, Pray against
sudden Death. He excites our
Industry by the Examples and
Parables of *Noah*, *Lot*, and
those, on whom the *Tower*

Siloam fell on a sudden. That
may be in a continual reading
he uses the Similitude of a Thief
in the Night, of the Faithful

Steward

Preparative to Death. 67

Matthew 25. 13. And after all this, can *Death* be sudden to us? it is sudden indeed, but to the Careless (or as I may say rather) to the Deaf, to the Blind, and to the Stupid. Because we neither hear the *Lord* calling upon us, neither do we see what is expos'd to our View, nor feel what Urges us on every side. It is not material that our *Lord's* Word seems to speak concerning the last Day of the World, for the last Day of any one's Life is the last Day of the World to him. At the Consummation of all Things, the General Judgment shall be openly celebrated; but in the mean time every ones Soul, as soon as it hath left the Body, shall receive its Sentence, tho' wholly unknown to us. And the *Lord* is pleased to conceal both Days from us, in this also manifesting his most indulgent Kindness towards us. For
since

since the Violence of rich wicked Men is now so intolerable, what would it be, if they knew they should live longer? Against the Infirm (as most Men are) would they sure they should live to that Age, they would not mind living well till then. And if they were certain, that they had but a few Days to live, they would be more anxious and Melancholy, and more negligent of Promoting the Publick Good. Now the Providence of *Almighty God* hath taken a middle Course, that *Death* should be so certain to all Men, that they may know they shall die, as sure as they are born; and that neither the highest nor lowest may in any ways flatter themselves with the vain Hopes of living always in this World. Again, that the Day of *Death* should be so uncertain, *God* hath not been pleased to acquaint his most dear Children with it. Whence it comes to pass that the Wicked are not so injurious to the Good, and the

Preparative to Death. 69

do so abstain from Sin, as
were to dye every Day, and
wholly bent upon good
as if they were to live a
time. What then do they
do to themselves, who have
recourse to those that are skill'd
in Palmistry, Fortunetelling, Af-
rology, Physiognomy, Conjuring,
Casting of Figures, and the Black
Art, that they may know how
long they have to live? The
Preacher cries out, *Man knoweth*
not his time, as the Fishes that
are taken in an evil Net, and as
the Birds that are caught in the
Snare; so are the Sons of Men
marked in an evil time, when it
falleth suddenly upon them; Ec-
cles. 9. 12. And would we pretend
to know our End from those that
know not their own? What? That
which *Christ*, who is the everlast-
ing Truth would not have to be
known, as not fit to be known,
will they know against *Christ's*
will from vain Men? What, doth
Satan's wicked Example please
Christians?

Christians? What did his M
 deeds avail him, but that he di
 twice? There are those, and
 not wicked Men, who beg of G
 a certain kind of *Death*, they pr
 that they may lie Sick for
 Months, that they may besto
 just this time upon Repentanc
 Holy is the Request of such wor
 wish for such a *Death*, as m
 not be troublesome to the
 Friends, for this is the result
 Charity. But it is a Sign of
 more stedfast Faith, to comm
 the kind of *Death* and the tim
 of Visitation to *God*. He kno
 what is most expedient for us, an
 will give us what is best. *Dea*
 appears in innumerable Shape
 and sometimes very terrible; e
 ther when it takes a Man on
 sudden, which happens to som
 in the midst of their Jollity; o
 when it is attended with grievou
 and lasting Torments, as th
Palsie and *Plurisie*; or when
 hath a loathsome Aspect, as i
 those who being choaked with

Phlegm

his Mind, turn Black; or when it
he deprives us of the use of the
and Reason and Understanding, as
eg of *Gout*, *Complexy*, *Phrensie*, or some
ney press, and other particular Dis-
k for fear, which force Men to break
better Necks, to Drown, or Hang,
ent and stab themselves with a Sword.
uch worse there are Diseases which con-
as murther the inward Organs of the
the Mind, which the Vulgar sort of
efault people call *Demoniacks*. No Man
gn of deed is to be judged by those,
common St. *Chrysostom* most lovingly
ne time comforts one possessed with a
known Devil. Tho' they are those kinds
us, and *death*, which are in themselves
Death manifestly Impious, and it is the
shape Duty of good Christians to pray
le; against and abhor them. On the
n on the other Hand, some die so pleasant-
to some, as if they were only in a Sleep,
y; not seeming to die. But let *Death*
ievous appear in what shape it will, none
s there to be judged by it. We ought
then not to pass Sentence rashly even
as in those, who for some Offences
with they have committed, suffer the
legm Penalties

Penalties of the Laws, altho' happen to undergo an Ignominious *Death*. For it is possible one that is cut into four Quarters for raising a Sedition, to go to Heaven, when another dying in a *Franciscan* Habit (according to the Popish Method) and but Religiously may go to Hell. *Lord* alone is to Judge of these Things; *God* Exercises and Trials on his own People different Ways; but (as I have already hinted) *Death* ought to be accounted an evil, which follows an holy Life. Sometimes they who yield up their *Ghost* most pleasingly, are plunged into everlasting Torment; when on the other Hand, those who suffer a cruel and painful *death*, are translated into rest and Happiness; some desire full Confession of their Sins before they die, and are very earnest to receive the Sacrament, with the same ill purpose as those, who in former times put off Baptism till the last Day of their Life! And

Preparative to Death. 73

Not for the Priest to baptize
till the Physicians had de-
clard 'em past cure. Why do
we desire that should happen but
once, which ought and may be
done daily? * For every ones best
way is carefully to Examine his
own Conscience before he goes to
Sleep, and if he finds himself
guilty of any Fault that Day, to
smite himself on the Breast, and
beg Pardon of God with Tears,
and having implored the Divine
Assistance, to purpose to lead a
new Life. Neither can any one
excuse himself by saying he hath
too much Business, and is not at
leisure. A quarter of an Hour is
sufficient for this Important Busi-
ness. 'Twill not take up much
time to say, *Lord be Merciful to
me a Sinner.* And this is enough,
provided it be said with an un-
feigned and sincere Heart.

No Man that goes to Sleep is
sure that he shall awake again in

D

this

Omit not to read the Daily Self-
Examinant, &c.

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this World. How dangerous
Thing is it then to fall asleep
that Condition, in which if *Death*
who is the Sister of Sleep, sur-
prizes us, and the Sister takes
away the Brother, we are Ever
lastingly undone? so great Dan-
ger may be avoided with a little
Consideration. To do this deal
with *God*, and when the uneasiness
and clamour of Conscience
requires, with our Minister the
Ambassador of *God*, (*viz.*) to
cleanse our Conscience, by a sin-
cere Confession, will be great Sa-
tisfaction to us, and will diminish
that great Anxiety which Con-
fession is often the cause of, upon
our *Death Bed*.

Moreover, because at the point
of Departure, the Contemplation
of the *Lord's Death*, and of the
whole Communion of the *Church*
which is the *Lord's Body*, is
extraordinary Comfort; it will
be of great Advantage to be ex-
ercised herein all our Life; to
this Action by frequent Repetition

may pass into a Custom, from a Custom into a Habit, and from a Habit into Nature. Thus it will be, if, our Consciences being cleansed from all Desire of Sinning, we often receive the Mystical Bread, and drink of the Mystical Cup. For this Sacrament recommends two Things to us, the tender Love of the *Head* towards its Members, and the united Fellowship of the Members amongst themselves. Whatsoever Good there is in the Body flows from *Christ* the Head, and is common to all the Members: as in the Bodies of living Creatures, tho' the Members be different and subservient to divers Uses, yet the Life proceeding from the *Head* is the very same throughout all the Members, by so indissoluble a Connexion, that as St. Paul Teaches us, *Whether one Member suffer, all the Members suffer with it; or one Member be honoured, all the Members rejoyce with it,* 1 Cor. 12.

26. This is expressed in the *Apostles Creed by the Holy Catholic Church, the Communion of Saints.* For Grace is no more abridged in the Mystical Body of *Christ*, than Nature in the Body of an Animal.

Let none therefore despair if a Member be Sick and Infirm, feeling that he hath an Omnipotent Head; neither let him think himself forsaken, who is comforted and supported by the Merits and Intercession of *Christ Jesus*.

The more any one is exercised in the Contemplation of the Things in his Life-time, the more Comfort will he receive by them at his *Death*; for then they will come of their own accord, as the Soul's Intimate Friend and Acquaintance. Therefore in my opinion, it was a very Religious design of those who digested the History of our *Lord's Death* in certain Hours, that Children might be used to repeat some part of it every Day with a thankful Heart.

By these means we may be well secured against the Surprize of Death. Our dear Children are to be parted with; our beloved Wives, our loving Friends, our well manur'd Fields, our stately Buildings, abundance of Riches are to be left behind us.

But the Christian Soldier hath premeditated how to take his leave of these things, whose Soul is always upon the watch in the Garrison of the Body, every moment expecting the Trumpet of the General, which may give the Alarm to commence Battle, always in a readiness at the Summons. *Set thy House in Order, for thou shalt die, and not live,* 2 Kings 20. 1. He looks upon his Body, not as his House, but as a Tabernacle, neither doth he lay up his Treasure there, but what is sufficient for a Day's Journey he carries in his Purse, watching Day and Night, having the Weapons always prepared against the sudden Assaults of his Enemies.

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mies. Neither doth he stick at any difficulty, so he may but please his General, under whom he hath enlisted himself. A Man's Life (saith *Blessed Job*) is a Warfare upon Earth. *Job* 7. 1. The Son of *Sirach* exhorts Young Beginners in this Warfare, *My Son, thou come to serve the Lord stand in Righteousness and Fear prepare thy Soul for Temptation, Eccles. 2. 1.*

The Service of God is an open Profession of the Christian Warfare. 'Tis the Duty of a Soldier who is ready for Battle, to stand Arm'd in his Station. Stand fast in Righteousness, not in Pride which boasteth it self against God but in Equity. They lie down and Sleep who are of this World's Party. But the Christian Soldier stands prepared for all good Works; the best of Works is to *die well in the Lord.* For a Pure and Innocent Life gives much Courage and Confidence against the Devil.

Faith

Faith will never yield to the Enemy, *Hope* never suffer it self to be cast away, *Charity* Affords Provision to him that standeth. But if a Courageous Spirit is an infallible Consequence of an holy Life, why doth *the Wise Man* say also in *Fear*? If you are Righteous, what do you Fear? If you are not, how is it that you stand? This fear is not the Author of Despair according to *Solomon*. That fear casts down a Sluggard, and is cast out it self by Charity. But this is the best Preserver of Innocency, the Religious Fear of Children endures for evermore, *he that standeth, let him take heed lest he fall*, saith the *Holy Apostle*, 1 *Cor.* 10. 12. And again, *thou standest by Faith, be not high minded, but fear*, *Rom.* 10. 20. There is a holy Fear of the *Lord*, that spurs on to good Works and deters us from bad ones; and there is a Wicked Slavish Fear, that prompts us to Sloth and Idleness. *I was afraid*

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(saith he) *and went and hid his Talent in the Earth; Mat. 25.* But Fear, the Companion of Righteousness, makes us distrust our own Strength, and labour more chearfully with the Aids of the Spirit, and keep the Gifts of God with greater Care and Circumspection.

Furthermore, the Righteousness of Men, tho' never so perfect, trembles and shakes when called to the Tribunal of Divine Justice, *In whose sight the Stars are not pure, and Iniquity found in the very Angels, Job 25.* What shall not we poor helpless Wretches, who dwell in Houses of Clay, fear this Judgment? when Job being try'd of God, saith, *I was afraid of my Sorrows, knowing that thou wouldst not hold me Innocent. I wash my self with Snow-water and make my Hands never clean; yet shalt thou plunge me in the Ditch, and mine outer Cloaths shall abhor me, Chap. 9.*

an's Preparative to Death. 81

bid v. 30, 31. And St. Paul, a
Mat. more expert Soldier than Job,
anion says, *I know nothing by my self,*
distr yet am I not hereby justified, 1
labo Cor. 4. 4. It follows, *And prepare*
Aids *thy Soul for Temptation.* There
Gifts are divers kinds of Temptations,
and C which God Exercises his Soldiers
with, but *Death* is the worst of
all. For then we must grapple
so pe with our Enemies Hand to Hand,
es whe neither is there any light skir-
F Divin mishing, but we must fight it out
he Sta with all our Strength.

quity For this Combat the Mind is
Job always to be prepared, for what
or hel will become of a Soldier here,
well that is not skill'd in War, that
s Judge never fought with an Enemy?
try'd that never experienced the Cou-
d of rage, Subtilty, or Deceit of ano-
at the ther, and that never knew his
cent. own Strength? to wage War with
-water a known Enemy, conduces much
ever to the Victory; so that most va-
unge m liant Soldier, or rather General,
me own St. Paul saith, *Lest Satan should*
Chap. get an Advantage of us, for we

are not ignorant of his Devis
2 Cor. 2. 11. What wonder is
if he was acquainted with all
crafty Wiliness, who so oft
waged War with him, and he
been in all kind of Danger.
Then is the Fire applied, which
will manifest what every
Deeds are, and upon what Foun-
dation they are built.

We may observe, That some
times to happen in the Spiritu-
al Warfare, which is very common
in the Carnal one; they who
seem'd most fearful in the Carnal
and changed their Countenance
at the Sound of the Trumpet
are most bold in an Engagement.
Again, they who pretended to
be as bold, and as fierce as Lions
while there was no pressing Dan-
ger, are greatest Cowards when
they come to fight.

In like manner there are some
who, when they are in Health
boast of the Peace and Quietness
of their Consciences, that they are
fit to die, and desirous of leaving

Devil this troublesome World, depending on I know not what Assurance the *Christ* hath promised us Life, and hath suffered Punishment for our Sins; denying that there is any regard to be had whether our Works be good or bad. But that this one thing is enough, if we only believe we shall be eternally happy.

But I am afraid, that many of those who in Health boast of their Security, tremble very much when *Death* approaches, and that Day is at Hand wherein the Business is done not in Words, but in Truth: They aggravate the Crime of not believing *God's* Promises, but no People are more terrified at *Death*, than those who firmly believe them. But he who believes not that *Hell* is prepared for those that live wickedly, but that *Death*, together with the Destruction of the whole Man, puts an end to all Evils, hath less Dread of *Death*.

Therefore Faith begets in
Godly

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Godly Men, a Fear of God, *which is the beginning of Wisdom*, as blessed *Job* testifies, *The Fear of the Lord is Wisdom, and to depart from Evil is Understanding*, *Job* 28. 28. To the same Purpose saith *Isaiab*, *By thy seed O Lord, we have conceived, as it were brought forth, as we have born the Spirit of Salvation*. In the third Chapter of *St. Luke*, we read that the People being affrighted at the Preaching of *John Baptist*, who invited them to Repentance, saying, *now the Ax is laid unto the Root of the Tree, cry'd, What shall we do*. But had they not believed *John*, they would not have asked that Question. So in the second Chapter of the *Acts of the Apostles*, the Multitude being astonished at the Preaching of *St. Peter*, and having conceived Fear by their Faith, being prickt in their Hearts, said unto *Peter*, and the rest of the Apostles, *Men and Brethren, what shall we do*?

od, wh. which they would never
sdom, have said, had not Faith prick-
the Feed their Consciences with the
and Fear of Hell.

erstan This Fear, even in a Man that
he far leads a good Life, does not pro-
by seeed from any Mistrust of God's
ved, a Promise, nor from a Disbelief of
h, a the Articles of the Christian
of S Faith, nor from the doubting of
apter the Efficacy of the Sacraments
he Pe obtain'd by the Death of *Christ*:
Preach but it springs from the Consci-
inviteousness of our own Infirmities,
ng, no which are greater than we are a-
Root ble perfectly to apprehend.

we do But we are not obliged to be
John score in Particulars, tho' we de-
ed that pair of none. As it is requisite
Chap to be believed that whosoever re-
to stles ceives the Sacrament of Baptism
nished with

Peter
ear by
their
and
en and
e do
V. 37

*As you may farther see in the Com-
panion to the Altar, shewing the
Nature and Necissity of a Sacramental
Preparation, about Fears and Scruples,
&c. Printed for Edmund Parker
in Lombard-Street.*

with Faith, receives also a glorious Remission of all Sins; but it is not necessary to believe when this Man is baptized, he is free from Sinning, for it is possible there may be some particular Impediment in this Man, which hinders the universal Efficacy of the Sacrament.

The like may be said of the Sacrament of *Christ's* Body and Blood. It is a wicked thing to doubt whether he, who hath received this Sacrament rightly, he ought to do, be free from Sin; yet 'tis not Heretical to doubt whether this or that Man be absolutely free; because none can tell what particular Impediments there might be. I expect evident and singular Revelations to particular Persons, where the express Doctrine of Scripture compels me to the contrary.

This doubting is not want of Faith, but Religious Modesty, entirely submitting it self wholly to God's Divine Pleasure, though

show

so a *Man* shall
ins; *not* be condemned for this Rea-
lieve *son*, but for his humble Submis-
ized, *ion* he shall have Forgiveness of
it is *his* Offences, if his Faith fully
partic *depends* on the Mercy of *Christ*,
an, *and* is accompanied with religi-
Efficac *ous* Fear.

In like manner we necessarily
said of *believe* that Men, thro' Faith and
Body *Love* towards our *Lord Jesus*, ob-
I thin *tain* Salvation. But yet we may
o hath *doubt* whether this or that Man
right *be* in that State. Nevertheless
from *we* are not to judge rashly of o-
to do *thers* for the worse: But our
an be *Hope* ought to grow strong with
one o *the* Increase of Faith and Chari-
Impe *ty*. The same is to be said of
I exo *Promises* and Threatnings in
evelan *Holy Scripture*: For the cause of
here *doubting* hath not its Original
Script *from God* who cannot lye, but
ary. *from* us. Man is not Ignorant
want *what* excellent good Things *God*
Mode *hath* Promised, but yet, to those
f who *only* that Fear and Love him.
tho' *But* is there any one amongst us,
sho *that*

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that hath performed due Re-
 rence, as to such a *Lord* ;
 Love, as to such a Parent ?
 doubt is not then, whether
 Promises are true, but whether
 we are worthy of the Promise

Faith, Hope, Charity and Fe-
 are the Gifts of the Spirit. W
 therefore knows whether
 Faith and Charity which he ha
 be of that kind of Gifts whi
 render us acceptable unto G
 and whether they be sufficie
 towards the attainment of ev
 lasting Salvation ?

In like manner *God* by his S
 hath promised Pardon of all S
 once by *Baptism*, if it be right
 received ; and yet is there no
 of us who hath not defiled th
 white Garment, which was giv
 him *gratis* in his *Baptism*, wi
 many spots. There is a prese
 remedy of Repentance, but on
 for those that turn unto the *Lo*
 with all their Heart. Now let ev
 ry one examine himself, wheth
 he hath turned unto the *Lord* with

Heart? whether he hath
broken and a contrite
if he hath, whether in a
measure. The *Baptist*
out, *bring forth Fruits*
Meet for Repentance, Mat. 3. 8.
Who dares say that he hates
and abhors all Sin as he ought
to do? *God* threatens Vengeance
and Hell-fire to those that break
his Commandments, and how often
have we without all Fear broken
them? How many may you
find who do more regard the In-
ignation of an angry Prince or
Mortal Judge than that of the *Li-
ving God*? And how often comes
it to pass that Men Love one a-
nother better than *Almighty God*,
suffering that for a mortal Friend,
which they would not suffer for
the sake of *God*? Truly I am of
Opinion that the Faith of good
Men is always accompanied with
Religious Fear, excepting some,
when *God* is pleased to have e-
minently good, as Examples to
lead the others to Virtue; but few
there

there be that follow them. They have better Grounds to hope in the *Lord's* Mercy who tread at *his* Justice.

Therefore they that say *believe that thou shalt be saved, thou shalt be saved*, are a double mistake: For if they have of any kind of Faith, what they say is false; but if of a false Faith, it is spoken very foolishly. *Believe*, just as if it was in ones Power to believe when he please; I Question whether we can be certain that we have a gift of Faith in us. What? The Man is not only unknown to other Men, but even to himself when nothing tho' never so false can blind the Eyes of *God*? The Heart of Man is by us unsearchable, but no Secret of the Heart is unknown to him that made it. That oftentimes which seems good in our Eyes is Evil in the sight of *God*, and that is pure to us which is impure with him.

So it happens that a Man concludes

em. To conclude himself free from Sin,
 o hope he, without knowing it,
 o tremble have a wounded Conscience.
 What may not this be, when the
 famous Psalmist cries out, *Who*
can understand his Offences!
cleanse thou me from my secret
Faults, Psal. 16. 12. Therefore
 it is our safest refuge to flee with
 awful Reverence from God's
 Justice to his Mercy, and to say
 with the inspired Psalmist, *En-*
ter not into Judgment with thy
Servant, for in thy sight shall no
Man living be justified, Psal. 143.
 None could be able to stand
 in this Judgment, were our De-
 merits weighed in a just balance,
 were not Mercy to Triumph
 over Judgment. To this purpose
 the Psalmist says, immediately
 before in the same Psal. *Hear me,*
O Lord, in thy faithfulness, and
answer me in thy righteousness,
 &c. Whosoever desires to be
 heard, lays aside all Contention,
 and he who supplicates to be
 heard in the Truth of God, di-
 fruits

trusts his own Veracity ; know
 that *God is true, and every Man a Liar* : and he that Prays to
 be heard in the Righteousness
 of *God*, wholly mistrusts his own
 Righteousness. But the Faithfulness
 and Righteousness of *God*
Christ the Minister of the Gospel
 of Grace. For by *Moses* was the
 Law given which manifested our
 Unrighteousness, but Grace came
 by *Jesus Christ*, who hath imparted
 his Righteousness unto us.

We lye unto *God*, as oft as we
 break his Laws, to which we
 Swore at the Laver of Regenera-
 tion, as oft as we do not do
 perform our Oaths and Promises
 to our *Maker* and *Redeemer*, we
 are unjust, nay we openly deny
 him, as often as we swerve or
 back from the Covenant. But
 tho' we Unfaithful Wretches may
 deny him, he is as good as his
 Word to us, he cannot deny his
 self, being always true to his Pro-
 mises, that he may be justified by
 his saying, and clear when he is
 judged, *Psal. 51. 4.* There

Preparative to Death. 93

Therefore the *Father* hears us in our *Faithfulness* in which he hath promised Remission of Sins by his *Son*; but he heareth us not in our *Righteousness*, but in his *own*. For by his *Son* he justifies every one that believes, *Purifying our Hearts by Faith, Acts* 15. 9. Blessed are they that serve the *Lord with Fear, and rejoyce with Trembling, Psal. 2. 11.* What! shall not Sinful Men Fear him, whom the very Angels tremble at? It is good to Fear before Judgment, that we may find Mercy in time of Judgment.

From human History we learn with what Gladness St. *Andrew* went to the Cross. But on the other Hand, we know a great many good Men have been disturbed with strange Fears a little before *Death*, dreading the Judgment of *God*, and Condemning their past ill spent Life.

'Tis storied of a certain Man, who being afraid to die, his Brethren, which were present, said, why

why art thou so sore afraid, for thou hast always led a Godly Life? He reply'd, O Brethren The Judgments of *God* are one thing, the Judgment of Men another. *St. Bennet*, *St. Bernard* and *St. Austin*, are reported to have said the same. *Faith* makes us tremble, and enables us to overcome our *Fear*: We tremble when we consider the Majesty of that *God*, whom we have offended; and we cease to Fear, when we consider the Love of *Jesus Christ*, which cleanseth us from all Sin, and *his* Grace, which supplieth all our our Imperfections. But as it is no certain Token of *Faith* and *Courage* not to Fear *Death*; for sometimes it is a Sign of Astonishment, nay, Madness, sometimes of a fierce Disposition: So to tremble at *Death's* Approach, is not always an Evidence of Despair, or a Guilty Conscience. Sometimes it is merely a Natural Affection, which in different Bodies, is more moderate

id, firmer, and more violent in o-
So Hezekiah, a Man who
before the Lord in Truth,
with a perfect Heart, was
of Death, but not so as to
against God, but he pray-
the Lord, and wept sore;
Prayer was heard, his Tears
were seen, Isa. 38. 2, 3, 5. I have
known some Gentlewomen, who
could tremble at the bare Name
Death, yet nothing could be-
more Courageous or Constant
than they, when they came to
die. That Fear did not proceed
from an Evil Conscience, but
from a peculiar Infirmary of their
exor Nature. And those Na-
tural infirmities, if they be over-
come by Virtue, increase the Vi-
tory, but do not argue Despair.
In like manner you may dis-
cern some Natures called in the
Greek (*φίλαυλα*) self-lovers, which
satisfie themselves easily in any
manner. Again, there are some
very curious ones, which can ne-
ver please or satisfie themselves
tho'

tho' they have done every
very well; and if you admire
to them all the Comfort im-
mense, yet they feel Remorse
Conscience, always soliciting
them to Despair. And hence
they conjecture, that God is
ways angry with them, because
they never enjoy Peace of Con-
science.

But if we distinguish Nature
from Virtue, they will little
disturb their Peace who please them-
selves any way whatever, neither
will they forthwith cast away
their Hopes, who have a mind
perpetually inciting them to
despair; That is the peculiar
of Nature, not of the Will, which
is to be despised, if it cannot
overcome, and what the Spirit
tells us is to be esteemed certain
Truth, though the Flesh con-
tradicts it never so much.

And I likewise call that a fault
of Nature, that Men, when the
last Day is at Hand, are changed
so strangely, that they appear

very of those things which they
 admin done in their Life-time, not
 fort im ife they are wicked, but be-
 emon they are human and im-
 folie ct. Tho' we are to fight
 And h the Strength of the Spirit
 God i st these Affections of Na-
 , bec yet we must take heed that
 e of e either judge our selves nor
 rs by them.

Th Na herefore let us return to what
 little roposed, namely, to shew by
 ase th means those weak Men
 r, nei be comforted ; and there are
 cast a many such, whom near ap-
 e a m ching *Death* surprizes, in
 m to e Lives there has been much
 aliar f etfulness, much Negligence,
 ll, wh a Loitering, and more Evil
 cannot good Deeds ; in fine, if there
 he Sp been any good Deeds at all,
 d cer are corrupted with much
 h con so that to bring such
 Things into *God's* Presence, can
 do nothing else but to provoke

at a fa
 hen th
 chang
 appro
 E
 red.

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red. What can be done for
a one at the point of *Death*?
Man ought to despair of his
vation whilst he is alive ;
worst and last Danger is at Hand
the time is short, we have need
of the best Advice. What shall
we do to give ease and quietness
his Mind ?

First of all, if he hath law-
Heirs, let him remit to them
the Care of his temporal Affairs
by his Will : This in the best
place saves time. Otherwise
would be advisable to dispatch
by Codicils, or if any better meth-
od can be found ; let him speedily
make an end of this business.
This being done, let him remove
all Persons from him that may
a bustle about this World's Con-
cerns, for which a great many are
highly to blame, who start at
Scruples or other to a Man just
dying, either about his Will or
some Foreign Matters. Some-
times they compel a dying Man
to subscribe, tho' he is loth to

utter

ly against it, and blames
for their Importunity; thro'
he means he can scarce have
ty to die. What can be more
oking than such Friends as
e?

urthermore, if the Sickneſs or
eaſe will give leave, let him
avour to heal his Soul before
Body, by a ſhort but duly ſin-
and unfeigned Confession;
him receive with ſtedfaſt
h and Veneration the Abſolu-
from *God's* Miniſters, let him
earnestly the Mercy of *God*,
purpose ſtedfaſtly to live
Religiously if he Recovers;
if he cannot find a *Priest*, he
not not to be afraid and de-
as ſome ſuperſtitious Per-
are wont. But to confeſs
ins unto *God*, who will ac-
of his good Will, and by his
ordinary Mercy, ſupply the
of the *Sacrament*: For tho'
him the Sacraments are ef-
ious, yet without them *God*
ides for the Salvation of

Man, in case he have true Faith and a good Will to receive them, and when it is not either the Contempt or Neglect, that does not receive them.

I thought fit to say thus much because some People are strangely disturbed for want of the *Eucharist* and *Priestly Absolution*. And it is common on the other Hand, to hear People say, such one died like a Christian, he confessed his Sins, and received the *Sacrament*.

'Tis indeed the Duty of every good Christian to wish that he may never want the *Blessed Sacrament*, for it yields great Comfort to our Minds, and helps our Faith; and a sincere Christian should abound in all manner of Righteousness as much as possible. But still it better becomes Christians, to desire the Grace of Faith and Charity; for without these the *Sacrament* and the *Absolution* will be to no purpose. We ought not to judge of any

the

the External Acts, unless we be assured that they disregard them through Contempt, or through Negligence, which is much the same. I am fully persuaded, that they, who have had no *Absolution* from a *Priest*, neither have receiv'd the *Sacrament*, nor have been buried according to the order of the *Church*, go to *Heaven*; y, such as others that have had all their Ceremonies solemnly performed, and are buried in the *Church*, nay, just by the *Altar*, go to *Hell*. As for Instance, those who have died by Shipwrack, or hanging, or some other unhappy Diseases or Accident. Such persons ought to be persuaded that they are as much absolved as if they had confess'd to a *Priest*; and that they shall receive the same Spiritual Grace as if they had received the *Sacrament*, only as I said before, they must have the earnest Faith, and a ready purpose of Heart.

But suppose there be a *Priest*

at Hand, and the violence of the Disease will not admit of an entire Confession, which requires long time. Let him confess meekly, and humbly own himself to be a great Sinner, and earnestly desire the *Priestly Absolution*, and let him unfeignedly believe that he is Absolved. As oft necessity disappoints our desires, *God* of his infinite Goodness and Mercy accepts them. Therefore they who torment a Man in this Condition, with General Confession, or with repeating his Confession with a solicitous Examination of the Circumstances, with an Enumeration of his several Offences; whether or no they do well, let them Judge. In my Opinion they act Indiscretely, and much out of Season. Only a short Confession of our Offences, provided it be Sincere, is enough, or if an express Confession cannot be had, the earnest Desire of it will do.

Besides, if he hath been offended

ed by any one, let him ex-
all Thoughts of Revenge
his Mind. If he that hath
the Injury be unworthy of
on, *Christ* is worthy, for
e sake let all desire of Re-
e be wholly laid aside. Let
not therefore consider how
ously he hath been offended
his or that Man, but how
y Offences he must beg to be
ven of *God* himself. If he
done Injury to any one, let
his utmost Care to be recon-
to him. If he will not for-
and be reconciled to him,
him wish him a better Mind,
God will excuse him, because
ath done all he could. If

In many Works are required of us,
is more effectual to obtain

On the Mercy of *God*, than for the sake
fences of *Jesus Christ*, and according to
example (who hanging upon
Cross, prayed for those that
his Executioners, and for
that reviled him, with re-
gs more grievous than the

Death of the Crofs) freely pardon
and forgive whatever Injuries
Men have done us. And I can
hardly tell whether any Work is
more difficult, and therefore
ought the more earnestly to be
it of *God*. But yet thus far the
Disease it self is advantageous
this Purpose, that it breaks the
Heat of Men's Passion; and
makes them readier to pardon.

And there is need of the good
Offices of those who visit the
Sick Person, to persuade him to
shake off the common Opinion
of a great many, who conclude
that *Confession* and the *Eucharist*
hasten a Man's *Death*. They
should rather persuade them that
there is great Hope (as
deed there is) of recovering
Health by these Works, rather
than by any other; because the
Indisposition of the Mind doubles
the Force of the Disease, and
sometimes the Illness of the Body
proceeds from that of the Mind
and then another thing is, *God*

sooner hear the Prayers of
that supplicate for one who
made his Reconciliation with
than for one that hath not.
is to be exhorted likewise to
the use of a *Learned Priest*,
knows so to attemperate his
course to the Patient, that he
not either flatter him by too
Compliance, nor cast him
Despair by too great Severi-
neither *break the bruised*
reed, nor *quench the smoking*
candle; *Isaiah* 42. 3. For on both
sides many err.

Neither let them rashly admit
a sort of Poople into a Sick
Man's Company, but only those
whose Conversation he may
find Comfort. Those Persons are
to be removed, whose Presence
may renew Sinful Thoughts or
Affections in the Minds of those
that are Sick, as lewd Compani-
ons and idle Gamesters, or those
that have been his inveterate E-
nemies.

Let him not despise the *Physi-*
cians

cians Advice, nor yet depend too much upon it. Let his chief Hope be in *God*, who as *he* alone puts the Soul into the Body, so *he* only separates them when *he* sees fit. Sometimes the help of a Physician is to be called in, lest we seem to tempt *God*, especially in sudden Diseases, which the Physicians call acute ones. Never employ many Doctors, not only for that *Greek* Sentence, that *Multitude of Generals destroy Caria*, so it often happens that great many *Physicians* kill a Multitude of Sick Persons; but because frequently they are too officious, and whilst one persuades one thing, and another another, and every one affects to shew his Skill at the Sick Man's Peril. Medicines are heaped upon Medicines, and the Patient is not at leisure to take due Care of his Soul's welfare.

Moreover, when there is greatest Danger the most effectual Remedies are to be apply'd, at which

time

ne some flatter Sick People
th the Hopes of Life, tho' they
e just a dying ; and many de-
ive themselves, relying on com-
on and ineffectual Remedies.
he foolish Ceremonies of Popery,
being buried in a *Monk's Cowl*,
the making of a Vow to *God*
that if he recovers, he will live
according to the Rules of some
particular Order, are not to be re-
garded. The Sick Man is rather
to be advised, that he abstain
from these kind of Vows in any
Disease. It is enough if he fully
resolves to amend his Life when
he is in good Health, and free
from Fear and Trouble ; then let
him deliberate what course he
will take. For foolish and unad-
vised Promises are an offence to
God, and those are most assuredly
so, which Fear extorts from an
astonished Mind. The Prayers
of good Men will be very useful
and comfortable to a Sick Per-
son. But the most powerful Con-
solation in time of *Death*, is to
put

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put our whole Trust and Confidence in *Jesus Christ*, who hath given himself wholly for us, who is our *Advocate* with God, continually crying out, *Come unto me all ye that labour and are heavy laden, and I will give you rest* *Mat. 11. 28.* Let the Sick Man hide himself in the Holes of this Rock. Let him take refuge in his Wounds, and he shall be secure from *Satan*. Whensoever that subtil Serpent calls him, let him always have his Eyes upon the *Brazen Serpent* placed upon a high tree, to the contemplation of which *St. Paul* recalls the *Galatians*, who for that reason had begun to stumble, because *they had turned their Eyes away from the Crucified Jesus*, Chap. 3. 1. The venomous biting of Spirits flying in the Air shall not destroy thee, if thy Faith be kept immovable upon that Sign of Everlasting Salvation. *Christ* who hanged upon the Cross, is our Triumphant Sign, a Sign of Victory and endless Glory.

lory. He hath fought for us, he hath Overcome for us, he hath prepared a Victory for us, that the Eyes of our Faith might be constant and watchful towards *him*. In Battles amongst Men, that which *Alcibiades* commends in *Socrates* is of great Consequence, never to wink. But in this Battle with our Spiritual Enemy, the whole hope of Victory is in our Eyes, tho' the difference between them is great. There they always watch the Enemies Motion; here we are deaf and blind to the devices of *Satan*, having our Eyes only fix'd upon the Sign of Grace; and having our Ears open to our Redeemer's Voice. *Satan* puts those Things into our Minds which aggravate the Wrath of God. But *Christ* hanging on the Cross affords us an Argument of Mercy. *Satan's* advice certainly brings a Man to Despair, but *Christ* enlivens our Hopes. For Faith, as it hath *Eyes*, so hath it *Ears* too.

The

The *Holy Ghost* requires both Senses from the Soul when faith, *Hearken, O Daughter, and consider, and incline thine Ear* *Psal. 45. 10.* Hearken what the Spouse Commands, and Consider what he promises ; and if it seem to be a Fiction that great Felicity is prepared for those that trust in the *Lord Jesus*, incline thine Ears that thou mayest believe those Things which surpass Mens Understanding, for this reason, because it is the *Lord* who hath promised, whose Mercy is equally as Incomprehensible as his Omnipotency.

Of this *hearing* another *Psalme* makes mention, *I will hear what God the Lord will speak, Psal. 84. v. 8.* Don't listen what the *Flesh* or *Satan*, or *Human reason* say to thee, for they can speak nothing but Despair ; but hear what the *Lord* will speak, for *he speaketh Peace unto his People.* The Church is the People, of the *Lord*, a peculiar People, and a People

Preparative to Death. III

his own purchase. Be thou
there, and thou shalt hear the
Lord speak Peace, it follows, and
his Saints. Here again Man's
Weakness begins to sink, crying
out, *O me miserable and wretched*
Creature! I am laden with Ini-
quity, what Fellowship can I have
with the Saints? But he doth
not say to the *Saints* of the *Law*,
or of *Moses*, but to *his own*
Saints. Those are *his Saints*
whom *he* sanctified by *his Son.*

If thy mind be not yet fully sa-
tisfied, hear what follows, *but let*
them not turn again to folly. Don't
lay the Greatness of thy Offences
too much to Heart, only repent
and thou shalt hear the *Lord*
speaking *Peace* within thee. 'Twas
the tidings of *Peace* which that
famous Sinful Woman heard,
My Faith hath saved thee, go in
Peace, Luk. 7. ult. Say with *Da-*
vid, but with an unfeigned Heart,
O Lord, I have Sinned against
thee. By two Words you may
turn his designed and prepared
Vengeance

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Vengeance into Mercy. Such
Ears had he who said, *Sacri-
fice and offering thou didst not
desire ; but mine Ears hast thou
opened, Psal. 40. v. 6.* The
13th Psalm speaks of our Eyes
*Lighten mine Eyes, O Lord
lest I sleep the sleep of Death
lest mine Enemy say I have pre-
vail'd against thee, v. 3, 4.*

Here you see that the Victory
is rather in your *Eyes* than in your
Hands. *Death* darkens the Eyes
of the Body, but there is nothing
for our Enemy to boast of concer-
ning us, as long as Faith shines
in our Minds, never turning aside
her Eyes from *Christ Crucified*.
Moreover, this is the scope of
the whole Psalm, that the Con-
templations of *God's Mercy* may
strengthen the Sick, and support
him in Despair. Therefore it
follows, *those that trouble me will
rejoice when I am moved, v. 4.*
That is, if I stagger in my Faith.
You hear of great Danger, and
therefore pray take a speedy
Help.

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help, but I trusted in thy Mercy.
v. 5.

But whence can I have Hopes of Mercy? *My Heart shall rejoice in thy Salvation, I will sing unto the Lord, because he hath dealt bountifully with me,* v. 6. The Salvation of God is Christ. Neither is there any other Name under Heaven given among Men, whereby we must be saved, Acts 4. 12. The Contemplation of Christ Crucified for us, is sufficient to turn our *Despair* into *Hope*, our *Hope* into *Gladness*. And he who was just nigh to *Despair*, said, *they that trouble me will rejoice when I am moved*, now saith, *my Heart shall rejoice in thy Salvation*. You have an account of the Victory, hearken next unto the Joy and Triumph, *I will sing unto the Lord, because he hath dealt bountifully with me.*

He who hath no Goods of his own to rejoice in, let him rejoice in the Benefits which God hath freely given us by his Son. If
we

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we trust in our own good Works
our Adversary will rejoyce. But
if we fasten the holy Anchor of
our *Hope* on the *Lord Jesus*, our
Enemy shall perish, as the *Apo-*
stle rejoicing, saith, *If God be*
for us, who can be against us?
He that spar'd not his own Son,
but deliver'd him up for us all,
shall not he with him also freely
give us all things? Who shall lay
any thing to the charge of God's
Elect? It is God that Justifieth,
who is he that Condemneth?
Rom. 8. v. 31, 32, 33, 34.

By this means it comes to pass
that the course of things may be
chang'd in a Moment, and he
who just now seem'd in a bad
Condition; may gain the Victo-
ry thro' *Christ*; and as an Enemy
who had begun to vaunt himself
may be driven away and utterly
defeated. *This is the Victory of*
Faith, which *St. John* speaks of,
in his *1 Ep. Ch. 5. v. 4, 5. What-*
soever is born of God overcometh
the World, and this is the Victo-

that overcometh the World, when our Faith ; butt who is he that overcometh the World, but he that believeth that *Jesus* is the Son of God ? whom the Father would have to be the Propitiation for the Sins of Mankind ? As long as a Christian Soldier stands on this Foot, altho' his Enemy may furround and assault him, he cannot overcome him.

But in this last Engagement, the Enemy aims mightily to bring the sick Man into Despair, which is, of all Offences, the most grievous. Therefore we must strive against it, and endeavour to furnish a sick Man with those Things which will establish his Hope, and confirm his Strength. The reciting of places out of the Holy Scriptures which recommend the infinite Mercy of *God*, as that of the sinful Woman ; *St. Peter's* weeping after the Denial of his Master ; and *God's* Love and Mercy towards Men, will be useful to this Purpose ; and more especially

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especially that which the *Lord Jesus* was pleas'd both to do and to suffer for the Salvation of Mankind. Infinite are these kind of places which afford great Comfort and Satisfaction to a troubled Mind.*

Just at this Season *Satan* heaps upon Men's Minds whatsoever may extinguish the least Spark of their Faith and Hope. He sets forth the Majesty and Justice of *God*, which they have so often Despised and Blasphemed. He aggravates *God's long Suffering and Forbearance* towards Man, which have been slighted and rejected all his Life long ; making that very thing an Argument of Despair, which ought rather to cherish Hopes of Pardon. He reckons up how many Years have been ill spent, and how many Opportunities of doing good

* Read The Daily Companion with Christian Supports under the Troubles of this World, &c.

ood let slip. Suppose he hath done any thing well, he presents it ill by his Slanders and Caviling. And he tempts the Faith of Man to doubt of the Authority of the Scriptures, putting into his Mind the Reasons of the Philosophers, and Hereticks, and difficult Questions relating to the Creation, and Redemption of the World, the Immortality of the Soul, the Resurrection of the Body; also of *Christ*, whether he be true *God* and Man? of the *Sacraments*, what Power and Efficacy they are of? of the Foreknowledge and Predestination of *God*, turning all into Disbelief and Despair. To this purpose, he abuses the Testimonies of the Scripture, which he dared to do, even against our *Lord himself*, the Author of the Scriptures.

Besides the Troublesomeness of *Sickness*, the Fear of *Death*, the Horror of *Hell*, the Weakness of our *Natural Mind*, with the Dissatisfaction, which a grievous *Sickness*

Sickness brings, are of great Advantage to the Adversary. To this Breach our Enemy runs full butt, bringing all his Engines that he may batter down what he perceives Weakest. But as we must not offer to struggle with Sin, but from the Consideration of these Things, we must turn our Mind towards the Grace of *Christ*; so we must not stand to reason or dispute the matter with the *Devil*, but must baffle his evil Suggestions with these or the like plain Words, *Get thee behind me Satan*: 'Tis not lawful for me to doubt those Things, which the *Spirit of God* has dictated. It is enough to hold fast by Faith, what I do not comprehend by Reason.

Some inform us (not out of the sacred Writings indeed, but yet very agreeable to what we are now speaking of) of two Men whom the *Devil* tempted concerning their Faith, when they were a Dying: The one a Philosopher,

philosopher, the other a poor Ignorant Christian. The first of these the *Devil* ask'd, what he believ'd? Whether *Christ* is *God* and *Man*? Whether he was born of a *Virgin*? Whether there was a Resurrection of the Dead? And he began to shew by Philosophical Reasons that those things could not be joined together in one, between which there is no Affinity; as a Finite and Infinite, a Created and an Uncreated. That it was contrary to the Law of Nature, that a Virgin should conceive and bring forth without Copulation, that is Contradictory to *Aristotle*, the Chief Philosopher, that there is a return from Privation to Habit. What need many words? The Man stumbled and fell, the *Devil* got the Victory. Now he comes to the ignorant man, and asked him what he believ'd of this and that? He answer'd in a few Words, what the Scripture teaches. *Devil*,
 What

What doth the Scripture teach
Man, What I believe. *Devil*
 What do you believe? *Man*
 What the Scripture teaches. *Devil*,
 And what doth the Scripture
 teach? *Man*, Why what
 believe. The *Tempter* being
 presently overcome, went away
 from this *Man*, who was not in
 dispute, but had a firm and sted-
 fast Faith.

This Answer is sufficient to
 repel our Treacherous Enemy.
 And especially in obscure and
 dubious Matters it is of great
 Consequence. As suppose an
 Enemy or *Socinian* should en-
 quire, how the same Numeri-
 cal Essence can be included in
 Three Persons, how they may
 be distinguish'd, and the like
 difficult Questions; let him an-
 swer, So as the Scripture tea-
 ches. If *Satan* should force in
 to his Mind the Heinousness of
 his Offences, let him turn unto
 God, and say, *Turn thy Face*
from my Sins, *Psal.* 51. 9. and
 look

Look upon the Face of *Jesus*
Christ anointed, *Psal.* 84. v. 9.

Devil, Thy Sins are more in
number than the Sands of the
sea-shore. *Man*, The *Mercy* of
the *Lord* is much more abun-
dant. *Devil*, How do you who

are altogether Unrighteous hope
for the reward of Righteousness?

Man, *Christ* is my Righteousness.

Devil, What shall you who are
covered with nothing but Iniquity
go into rest with *Peter* and *Paul*?

Man, No, but with the *Thief*
on the Cross, who heard, *To Day*
you shalt be with me in Para-
dise, *Luk.* ch. 23. v. 43. *Devil*,

from whence have you that assu-
rance, when you have done no
good Work? *Man*, Because I

have a Good and Bountiful *Lord*,
Merciful Judge, and a Graci-
ous Advocate. *Devil*, You shall

be cast into *Hell*. *Man*, My
head is in *Heaven*. *Devil*, You

shall be Damned. *Man*, You

are a Slanderer, no Judge; you
damned your self, you can

F condemn

condemn none. *Devil*, Many Legions of Devils wait for your Soul. *Man*, I should despair had I not a *Protector* who has overcome your Tyranny. *Devil*, God is unjust if he grants Eternal Life to Sinners. *Man*, He is just who keeps his Promises, and I have long since appeal'd from his Justice to his Mercy. *Devil*, You flatter your self with vain Hopes. *Man*, Truth cannot lie, it belongs to you to deceive by your Promises. *Devil*, You see what you leave behind you, what you are to have you do not see. *Man*, The Things which are seen are Temporal, but the Things which are not seen are Eternal. 2 Cor. 4. 18. He more than sees who steadfastly believes. *Devil*, You go hence laden with Iniquity, destitute of all Goodness. *Man*, I will pray the Lord to deliver me from my Sins, and to cloath me with his Righteousness. *Devil*, But God hears not Sinners, Job. 9. 31. *Man*

But he heareth Penitents, and
hath died for Sinners. *Devil,*
Your Repentance is too late.
Man, That of the Thief was not
too late. *Devil,* You falsely per-
suade your self that you have a
merciful *Lord*, who torments you
with so many Evils. *Man,* he
heals them as a tender Physician.
Devil, Why then doth he make
your *Death* so Terrible? *Man,*
He is the *Lord*, he can do nothing
but what is good; what, shall I
you poor Sinful Wretch refuse to suffer
what the *Lord* of Glory hath suf-
fer'd? *Devil,* It is a dreadful
thing to die. *Man,* *Blessed are*
the Dead which die in the Lord,
Rev. 14. 13. *Devil,* But the
Death of Sinners is the worst of
all. *Man,* He is no longer a Sin-
ner who confesses himself to be a
Sinner with hopes of Mercy. *De-*
vil, You leave this World. *Man,*
go from a grievous Exile into
my own Country. *Devil,* You
must leave all these Goods. *Man,*
But much more Evils. *Devil,*

You must leave your riches. *Man*, They are anothers, which I leave my own I carry with me. *Devil*, what do you carry? when there is nothing that is good in you. *Man*, This verily is my own, which the *Lord* freely gives me. *Devil*, You leave your Wife and Children. *Man*, They are the *Lord's*, I commit them wholly to him. *Devil*, It is a cruel thing to be taken away from our most dear Friends. *Man*, In a short time they will follow me. *Devil*, You are snatched away from your best and most familiar Friends. *Man*, I hasten to those that are better.

But because this most cunning Enemy, when he cannot draw Men to Despair, doth inveigle them to put Confidence in themselves, that those whom he cannot thrust down Headlong, he may by lifting up bring to Confusion; a Sick Man is also to be fortified against this great Danger. As well as against the Ca-

rybdis

abydis or bottomless Gulf of De-
pair; it is safe, the more *Satan*
oppresses a Man with the Con-
science of his Sins, to exalt him-
self so much the more, in the As-
surance of *God's* Mercy, and the
mystical Fellowship with *Christ*.
So it will be an immediate Re-
medy against the *Scylla* of Arro-
gancy, to humble himself with a
due Consideration of his own In-
firmity. For whosoever is strong,
and exalted in *Christ*, but lowly
and despicable in himself, can
never be cast down by *Satan*,
nor crushed by him.

Such a thing we read in the
Chronicles of the *Ancients*, con-
cerning *Anthony* the *Monk*, whom
Satan opposed a Thousand ways,
and yet could never conquer
him. But on a certain time,
when he had often applied all
his crafty Engines, and found they
could do no good, he own'd him-
self to be overcome in these
Words, *I lose all my Labour: I*
Strive against the Stream: If I
F 3 cast

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cast you down, you exalt yourself, if I lift you up, you cast yourself down.

Suppose *Satan* should talk after this manner. You are worthy to sit down amongst the *Cherubims* and *Seraphims*; let the Sick Man answer, my Worthiness is nothing but that I acknowledge my Unworthiness. *Devil*, You have prayed much, you have fasted often, you have led an holy Life, you have given abundance in Alms, to your poor and needy Brethren. *Man*, all these Things which you tell me of, agree equally to the *Pharisees*, whom our *Saviour* has rejected. If I have done any good Work, it is the *Lord's*, not mine. *Devil*, But you are free from those Vices which this and that Man are addicted to. *Man*, Therefore I have the greater Reason to thank the *Lord*, not to please myself, for if the *Lord's* Mercy had not prevented me, and the like Temptation had overcome me, I should have done these things or much worse.

With such brief and ready Answers a Sick Man is to be well provided against *Satan's* evil Suggestions. The Examples of the Saints are to be recollected, and those especially who have been the most remarkable Objects of Divine Mercy ; such as *David*, who heaped *Adultery* upon *Murder*, and escaped Vengeance with no Words ; the *Ninevites*, *Ahab*, the *Prodigal Son*, the *Publican*, whose real Honesty the Lord prefers before Pharisaical Holiness, the *Woman*, who tho' she had been so grievous a Sinner, yet heard from the Lord, *thy Sins be forgiven Thee*, *Mat.* The *Adulteress* heard, *Go and Sin no more*, *John* 8. 11. *St. Peter* who thrice deny'd his Master, *Mat.* 26. ult. *St. Paul* who persecuted the Church of God, putting in Prison and killing those who professed the Name of the Lord Jesus, *Acts* 2. 4, 19. *Cyprian*, who of a *Magian* was made a Martyr ; and every many others, who from *Idolatry*,

F 4

latory, from Blasphemy, from horrid Transgressions, thro' *Faith in Christ*, obtained Mercy and an everlasting Crown of Glory.

To exclude Despair, and establish Hope, the Writings of the *New Testament* are more effectual than the *Old*. And no wonder they are so. *Moses* affrighted the *Jews* by *Commands*, *Christ* hath Comforted all Men by *Faith* and *Grace*; but the sacred Volumes furnish us not only with good Examples, but with many Sayings, some of which strike an awful Fear into Men, and there are others which Comfort those that are afraid. This is the main scope of all the *Prophetical Books* to amplify *God's Vengeance* towards those that swerve from him, and again to enlarge his Mercy towards those that turn unto him by Repentance.

Both these Remedies are Wholesome if they be well and seasonably apply'd. Those which terrifie are to be administred to
Persons

Persons of Healthful Bodies, but
evil Minds ; to the Insolent, to
those that are intoxicated with
the Prosperity of this Life, and
supified or cast into a dead Sleep
with the Pleasures of this World ;
that by this means, as by the tak-
ing of *Hellebore*, they may be
brought to their right Under-
standing, or as by taking of *Cole-*
wort, they may be induced to a
sober Mind.

Those other Places that ex-
tend hopes of Pardon, are to be
administred to the Timorous and
fearful, especially in danger of
Death. Altho' neither are those
to be possessed with such Fear as
excludes all hope of Pardon ; nor
are these to be deceived and flat-
tered with smooth Words and
Delusions. It is one thing to
correct, another to discourage ;
one thing to comfort, another
to flatter.

Therefore it is of great Mo-
ment, what kind of People visit
the Sick ; it is fit that they should

have divers Places of Scripture ready at Hand, which being either read or said by Heart, may support them ; some short Prayers discreetly compos'd will be very suitable for this Occasion. For some very indifferent ones which were made by illiterate Persons, are often recommended by ignorant People to the use of the Sick.

The most effectual Comfort of all, is, that the Sick Man be advised to excite his Faith and Charity towards *God* and his Neighbour, as much as he is able, freely and from his Heart to forgive all those who have offended him, and to suffer with Patience, and for the sake of *Jesus Christ*, all the Pains of his Sickness, and *Death* it self, and to resign himself in every thing to *God's* holy Will and Pleasure, reckoning that he will not pass Sentence twice against him; and that *Christ* hath made Atonement for our Transgressions upon the Cross.

From

Preparative to Death. 131

from these Fountains, and especially that of his Blood, let him beg Remission of his Sins. So that trusting nothing in himself, and putting his whole Confidence in the *Mercy of God*, and in the Merits of *Jesus Christ*; he may, with a Religious Faith and Heart, say these Words, *Lord, Into thine Hands I commend my Spirit*, v. 23, 26. It is no Presumption for a Sinner, and infirm Person to make use of the Words of his *Lord* and *Master*. For therefore our *Head* speaks them in *himself*, that we, who are his Members may imitate him. But if any one desires to have an Example from the Saints, let him say with St. *Stephen*, *O Lord Jesus receive my Spirit*, *Acts* 7. 59.

Examples are of great Efficacy to cheer Mens Minds, for they represent to us, just as it were in a Glass, what ought to be done, and what ought not. And because in outward things we are more ready to be influenced by what we

we see, than what we barely hear, it is very useful to be present with dying Persons, that whatsoever we see detestable in them we may avoid it, and whatsoever good and pious, we may imitate it. For at that Instant it appears, what *Faith* and *Conscience* every one hath. But there can be none more compleat and perfect Example, than that which our Lord hath shew'd us in *himself*. For when his last Hour was come, he fortified his Disciples with the Food of his *Holy Body* and *Blood*, against the Storm of Temptation then at Hand, thereby admonishing us, that as often as we fall into Calamity or a *Disease* which threatens *Death*, we should forthwith cleanse our Affections by Confession, even as the Lord washed his Disciples Feet. We should presently with due Reverence, receive the *Body* and *Blood* of the *Lord*, which Food will make our Souls strong, and invincible against our Spiritual Enemy.

The

The *Lord* made no Will, but a fiery Word was instead of his Will and *Testament*, which St. *John* urges more vehemently, and the Institution of the *Sacrament* of the *Eucharist*: for a remembrance of his *Death*. These Words also from the Cross looked something like a Will, *Woman, Behold thy Son*; and to the Disciple, *Behold thy Mother*, *John* 19. 26, 27. As in secular Matters therefore we must be brief, but as to the things relating to *Faith* and *Charity* more Copious. The Words of Persons when they are dying, are wont to be catched at greedily, and to make great Impression upon the Minds of the hearers; either because no Man thought to dissemble at that instant, or because, whilst the Soul begins to be separated from the Body which it is burthened with, it often gives a token of that Liberty and Knowledge to which it is approaching.

But let us return to the Example
ple

134 *The Devout Christian's*
ple of our *Redeemer* ; after the
Mystical Supper, he departed
from the *House* into the *Garden*
and having Commanded his
other Disciples to tarry there, he
only took a-part with himself
Peter and *John* and *James*, the
Sons of Zebedee, *Mat. 26.* 36.
that he might have the same
Witnesses of his human Infirmities
as he had of his *Transfiguration*
in the Mount of Glory. Then
these he confessed his bitter
Sorrows of Mind, more grievous
very often than *Death* it self.
Having Commanded these to
watch and pray, v. 41. He went
aside again to Prayer. There is
an hidden Mystery in the Lord's
Bodily withdrawing.

He that prepares himself to
die, let him give no heed to either
other Civil or Domestick Affairs.
Let him cast away the Care of
the Common-wealth : Let him
quite shake off all Solicitude about
his Possessions. His Wife
and Children are to be commended

ended to the *Lord*, and all
pendance on Relations and
ends cast off. Let him not
bour his most intimate and
arest Companions in his Bosom.
ought to be by himself alone,
is minded, without any In-
ruption, then to Converse with
Heavenly Father, when his
and greatest Temptations af-
alt him. Thus he warns those
at *sleep to Watch and pray, that*
they enter not into Temptation,
41. *He enters into Temptation,*
who yields himself into the Pow-
of the *Tempter*; Temptation
deed at the first sets upon those
at *watch and pray*, but it pre-
ntly passeth away again. That
which our *Lord* told his Three
disciples, he said to all of us.

They *sleep* and therefore *fell*
to Temptation. Mat. 26. v. 40. St.
eter, the most Valiant of the
twelve, deny'd his *Master*, v. 70,
74. The others ran away for
ar, being ready even to have
rsworn him, had they been in
the same danger. The

136 *The Devout Christian's*

The Weakness of Men is overcome in Tryal of *Death*, unless they do instantly, and with pure Affection, and with a stedfast Faith implore the aid of him who alone Quickens the Dead.

Further, our *Redeemer* hath vouchsafed to shew us by his own Example, after what manner we must pray in that Condition, *He kneeled down, Luk. 22. 41.* Neither was that all, *He fell down on his Face, Mat. 26. 39.* From the Earth he cry'd to his Father with so strong a Voice, that he was heard by the three Disciples who were a Stone's cast off him, *Luk. 22. 41.* and heavy with sleep, *Mat. 26. 43.* He returned to Prayer twice. He repeated the same Words thrice; *Not as I will, but as thou wilt, v. 39.* He bends his Knees, who wholly Submits himself to *God's Will and Pleasure.*

He falls down on his Face who finds fault with himself, and wholly mistrusts his own Strength and Well-doings, and expects no Consolation

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Consolation but from God's Mercy. Neither must we presently despair. Consolation be deferred, we must return again and again to fervent hearty Prayer. For if we sanctify Spiritually what the Lord has formed Bodily, he will send his holy Angels to wipe away the bodily Sweat from our Eyes, he will either deliver us from Danger, or grant us the Strength of his Spirit to enable us to suffer Death with the greater Constancy.

Lastly, let us go up to the Cross with our Lord Naked, separate from all Earthly Affections, advanced towards the Love of the heavenly Life, that we may say with St. Paul, *the World is Crucified unto me, and I to the World*, Gal. 6. 14. And then fastned with these Rails, Faith, Hope, and Charity, let us always persevere in them, fighting Victoriously with the Devil, till having overcome him, we shall be brought into everlasting Rest, thro' the Merits and Grace of our Lord Jesus Christ, to whom with the Father and the Holy Ghost, be Praise and Glory, for ever and ever. *Amen.*

PRIVATE



PRIVATE DEVOTIONS

Directions for the Morning

As soon as you awake in the Morning, dedicate your self to Almighty God in this short Prayer.

 **G**OD, I thank thee for all thy undeserv'd Mercies bestow'd upon me especially for thy particular Providence over me the last Night; as thou hast brought me safely to the beginning of this Day, so I beseech Thee to protect me in it, and guide me thro' it. I commend my self Soul and Body, all that I have and all that I undertake, into the Hands of thy most gracious Providence and Protection; beseeching Thee to keep both me and mine

line from all Sin and Danger,
and to bless my honest Endeavours
in that lawful Station
wherein thou hast placed me.

As soon as you are drest, it is adviseable to retire into some private Apartment, and to spend some little Portion of time in examining your Conscience, and in reading attentively some part either of the Holy Scriptures; or of some good Books; which may help to teach and stir you up to your Duty: And when you have done this, address your self to God in the following Prayer.

MORNING PRAYER.

From Bishop Duppa.

I. O Eternal God, my Maker
and Redeemer; I adore
and bless thy holy Name, that
thou hast, with such admirable
Patience, not only suffer'd me to
live

live to this Hour, but withal haſt multiplied, thy daily Bleſſings upon me (*eſpecially thy Preſervation of me the Night paſt*) even then when I, by my Sinful Life, have moſt unkindly and treacherouſly rebelled againſt Thee.

But who knows, O *Merciful Lord*, how ſoon thy bleſſed Patience may end? Or how ſpeedily thou may'ſt call me to a ſad account for all my former Days ſo miſerably Miſpent?

For O! how many are they on whom the Morning Sun hath ſhined, that have not lived to ſee it Set? And how know I, but this may be my laſt Day too? The only Day which thou, O God, haſt left me to *ſet my Soul in Order*, and to prepare for my laſt End?

O my *dear Lord*, ſuffer me not then to neglect this bleſſed Seaſon, but by an hearty Repentance ſpeedily, turn me this Morning, this Inſtant cauſe me to return unto Thee, that how ſoon ſoever thou

thou shalt call me to my Trans-
migration from this Life, my
Accounts may be found audited,
my Sins cancelled, and my Soul
acquitted, by the *Blood* of that
Lamb, that takes away the Sins
of the World.

If thou pleasest to add more
Days to my Life, give me Grace
to consecrate them unto thy Ser-
vice, and to redeem the Time
which I cannot recal, and keep
me ever under the Wings of thy
Protection, that neither Sin nor
Danger may approach to hurt
me.

Grant this, O my *God*, for his
sake that vouchsafed to die for
me, *thy only Son Jesus Christ*
the Righteous. Amen.

II. O Lord our *Heavenly Fa-*
ther, Almighty and Everlasting
God, who hast safely brought me
to the beginning of this Day, de-
fend me in the same with thy
mighty Power, and grant that this
Day I fall into no Sin, neither run
into any kind of Danger, but
that

that all my Thoughts, Words and Actions, may be prevented by thy most Gracious Favour, and further'd by thy continual and ready Help, and ordered by thy over-ruling Governance ; that whatever I shall speak, think, or do, may be always Righteous and Acceptable in thy Sight. Hear me, I humbly intreat Thee, *O Father, for Jesus Christ's Sake. Amen.*

III. *Almighty and Everliving God*, who by thy holy Apostle hast taught me to make Prayer and Supplications, and to give Thanks for all Men ; I humbly beseech Thee most Mercifully to receive this my Prayer, which I offer unto thy Divine Majesty beseeching Thee to inspire continually the Universal Church with the Spirit of Truth, Unity and Concord : And grant that all they that do confess thy Holy Name, may agree in the Truth of thy Holy Word, and live in Unity and Godly Love, I beseech

ch Thee also to save and de-
d all Christian Kings, Princes
d Governours, and especially
y Servant GEORGE our
ING, that under *Him* we may
Godly and quietly governed ;
d grant unto *His* whole Coun-
and to all that are put in Au-
ority under *Him*, that they may
uly and indifferently Minister
ffice, to the Punishment of
ickedness and Vice, and to the
aintenance of thy true Religi-
and Virtue. Give Grace, O
Heavenly Father, to all Bishops
d Curates, that they may both
y their Life and Doctrin set
th thy true and lively Word,
d rightly and duly Administer
y Holy Sacraments : and to all
y People give thy Heavenly
ace, and especially to *all my*
relations, Friends,
d *Benefactors* ;
anctifie 'em with
y Grace, preserve
m with thy Providence, guard
em from all Evil by the Custo-
dy

Here name thy
nearest Relati-
ons and kindest
Friends.

dy of Angels, direct them in the ways of Peace and holy Religion by the conduct of thy holy Spirit, and consign them all with the Participation of thy Blessings and Graces in this World, with healthful Bodies, with good Understandings, and sanctified Spirits, to the full Fruition of thy Glories in the World to come. And I most humbly beseech Thee of thy Goodness, O *Lord*, to Comfort and Succour all them who in this

* Here name those in Sicknels or Trouble, that desire thy Prayers.

Transitory Life are in Trouble, Sorrow, Need, Sicknes, or any

other Adversity. [*Especially

O *Lord*, I give Thee humble and hearty Thanks for all the great Mercies both Temporal and Spiritual bestow'd upon me for my Creation, Redemption, Sanctification and Preservation for the Means of Grace, and Hopes of Glory, for all thy Saints and Servants, holy Men, and holy Women, departed this Life in

thy Faith and Fear, beseeching
Thee to give me Grace so to fol-
low their good Examples, that
with them I may be Partaker of
thy Heavenly Kingdom.

I bless thy holy Name for thy
particular Providence over me
and mine, the last Night ; and
since thou hast brought me to the
beginning of this Day, grant that
I may spend it in thy Fear and
service, walking before Thee in
obedience and Righteousness,
this and all the Days of my Life,
unto *Jesus Christ* our Lord, to
whom with Thee and the *Holy*
Spirit, be all Honour and Glory,
world without End. *Amen.*

Our Father, &c.

IV. Now in all Tribulation
and Anguish of Spirit, in all Dan-
gers, both of Soul and Body, in
Prosperity and Adversity, in the
hour of Death, and the Day of
Judgment, *Holy* and most *Blessed*
Jesus, have Mercy upon me, save
and deliver me, and all faithful
people. *Amen.*

G

Note,

Note, the Lord's Prayer is never to be omitted. The foregoing Prayers, may be used by a Family, if you alter the Number saying, We for I, and Us for Me, &c.

PRAYERS at NOON

From Bishop Patrick.

I. **I** Prostrate my self before Thee, O *Lord* of Heaven and Earth, in all Humility of Soul and Body, I acknowledge my Dependance upon Thee, and thy constant Care and Providence over me ever since I was born particularly this Day, in keeping me hitherto from many Dangers and providing for me many good Things; as well for the Comfort and Pleasure, as for the necessary Support of this present Life. Especially I thank Thee for the exceeding great Love in the *Lord Jesus*, through whom thou hast given me good hope of better

Ed

Enjoyments in the Life to come,
by following that blessed Exam-
ple which he hath set us all of
well-doing and contented suffer-
ing.

It is all reason, O *Lord*, that I
should love Thee, and entirely
trust in Thee, and most willing-
ly serve and obey Thee. Accord-
ingly, I here again dedicate my
self, both Soul and Body to Thee.
I vow my self ever to thy Ser-
vice, I hope still in thy great
Mercies, which have been so
tender and so Abundant towards
me. I depend upon Thee, for
what thou seeest to be profitable
for me. I refer my self absolute-
ly to thy wise Will, resolving to
rest contented and satisfied in that
Condition wherein thou placest
me. I believe thou orderest all
Things in Heaven and in Earth,
and takest the greatest Care of
those that wait upon Thee, and
commit themselves unto Thee ;
as now I do in Confidence of thy
Goodness and Submission to thy
Pleasure.

Especially I rely upon Thee for thy holy Spirit, to preserve in me these holy Purposes, and inspire me continually with good Thoughts, and stir up in me Heavenly Affections, and increase and strengthen my Faith and Hope in Thee, and assist my Endeavours to do according to my Pious Resolutions.

Blessed be thy great Goodness for what I have felt already ; I thank Thee for thy many Illuminations from above ; for thy Grace so early preventing me ; for the Assistance and Furtherance thou hast given me, and the happy Opportunities I have met withal, of improving my self in true Wisdom and Godliness. It is the earnest desire of my Soul to grow more in both, and to be made perfectly like to my *blessed Lord and Saviour* : by whom all Honour and Glory be given to Thee, O *Father Almighty*, World without End. *Amen.*

Our Father, &c.

II. *God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me, the Lord mercifully with his Favour look upon me, and so fill me with all spiritual Benediction and Grace, that I may so live in this Life, that in the World to come I may have Life Everlasting. Amen.*

Directions for the Evening.

Before you betake your self to Rest, recollect the several Transactions of the Day past, giving God the Glory of what you have done well, and imploring his Forgiveness for what you have done amiss, together with his Grace and Assistance to enable you to do better for the time to come. Read The Daily Self-Examinant, &c. and some part of the Scriptures, as in the Morning, and then say the following Prayers.

EVENING PRAYERS.

I. **O** *Lord*, I beseech Thee Mercifully to hear my Prayers, and spare both me and all those that confess their Sins unto Thee; that they whose Consciences by Sin are accused, by thy Merciful Pardon may be absolved, through *Christ our Lord. Amen.*

From Dr. Hammond.

II. **O** *Eternal Lord God*, who hast Created the World and all Time, and who hast made my Days as it were a Span long, and mine Age as nothing in respect of Thee: Teach me to number my Days, that I may apply my Heart to thy Heavenly Wisdom, and may so carefully employ that short time which thou hast appointed me to spend here, so make up my Reckoning before thou callest me from hence, that I may then give such an Account of the Talents wherewith thou hast intrusted me that I may receive that joyful

for the Evening. 151

ful sentence: *Well done good &*
faithful Servant, enter thou into
the Joy of thy Lord. Blessed be
thy holy Name, O Lord my God,
who hast shewed me the Light of
thy Countenance, and caused me
to see thy Goodness in the Land
of the Living, who hast preserved
me in all my ways, and delivered
me from many Evils and Dangers.
O Lord, forsake me not in the
wanishing of my Days, but still
continue the Protection of thy
gracious Hand upon me; be thou
my Light and Defence, my Guide
and Guard, through the Valley
of Misery and Tears, and the
shadow of Death, to that holy
Hill, where thine Honour and
our Rest dwelleth. Give me
Grace to remember the Days of
Darkness, that I may be ready,
and provided, whensoever thou
shalt call me to Judgment, and
whether I live or die (this Night)
I recommend my self to thy Mer-
cy and Goodness; beseeching
Thee to receive me under thy
G 4 Wings,

Wings, where I may rest secure from all Evil; and to preserve my Soul in perpetual Peace and Safety. Grant that I may be provided with *Oil in my Lamp* and ready to *enter in with the wise Virgins*, whensoever the *Bridegroom shall come*, and may receive a blessing among those which watch and wait for thy coming; So come Lord Jesus, come quickly. Amen.

III. **L**ighten my darknes I beseech Thee, O Lord, and by thy great Mercy defend me from all Perils and Dangers of this Night, for the love of *thy only Son*, our *Saviour Jesus Christ*. Amen.

From the Whole Duty of Man.

IV. **O** Blessed Lord, whose Mercy is over all thy Works, I beseech Thee to have Mercy upon all Men, and grant that the precious Ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightning Grace to those that are in Darkness, and thy
con-

verting Grace to those that
 e in Sin; look with thy tender-
 Compassions upon the *Univer-*
Church. O be favourable and
 acious unto *Sion*, build thou
 the Walls of *Jerusalem*: Unite all
 those that profess thy Name to
 thee, by Purity, and Holiness;
 and to each other by brotherly
 love. Have Mercy on this deso-
 late Church, and sinful Nation;
 thou hast moved the Land, and
 divided it, heal the Sores thereof
 or it shaketh; make us so truly
 to repent of those Sins which have
 provoked thy Judgments, that
 thou also may'st turn and repent,
 and leave a Blessing behind Thee.
 Bless those whom thou hast ap-
 pointed our Governours, whether
 in Church or State; so rule their
 Hearts, and strengthen their
 Hands, that they may neither
 want Will nor Power to punish
 Wickedness and Vice, and to main-
 tain *God's* true Religion and Ver-
 tue. Have pity, O *Lord*, on all
 that are in Affliction; be a Father

154 *Private Devotions*

Here recommend those who have desired thy Prayers.

to the Fatherless, and plead the Cause of the Widow, comfort the feeble Minded, support the Weak, heal the Sick, relieve the Needy, defend the Oppress'd, and administer to every one according to their several Necessities; let thy Blessings rest upon all that are near and dear to me, and grant them whatsoever thou seeest necessary, either to their Bo-

Here name thy nearest Relations. dies or their Souls. Reward all those that have done me good, and pardon all those that have done or wisht me Evil, and work in them and me all that good which may make us acceptable in thy Sight.

And now, *O Lord*, I desire to bless and praise Thee for all the Spiritual and Temporal Blessings I enjoy in this Life, for my Creation, Redemption, Sanctification and Preservation; for thy Restraining, Inciting, and Assisting Grace; for my Health, Friends Food and Raiment;

Raiment ; for my Peace, Plenty,
 and Prosperity ; for the continu-
 ance of my Sense and Reason, for
 all the Comforts, as well as the
 Necessaries of this Life ; for those
 continual Protections of thy Hand,
 by which I and mine are kept
 from Dangers, and those great
 Deliverances (e-
 specially-) thou
 hast often afforded out of such as
 have befallen me, and for that
 Mercy of thine whereby thou hast
 sweetned and allayed those Trou-
 bles thou hast not seen fit wholly
 to remove. The Sins of this Day
 thou hast not repaid, as justly
 thou mightest, by sweeping me
 away with a swift Destruction ;
 but hast spared and preserved me
 according to the Greatness of thy
 Mercy. What shall I render unto
 the *Lord* for all these Benefits he
 hath done unto me ? *Lord*, let
 this Goodness of thine lead me to
 Repentance, and grant that I may
 not only shew forth thy Praise
 with

Here reflect on thy
 most remarkable
 Mercies and Delive-
 rances from Sickness,
 Danger, and the like.

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with my Lips, but in the Obedience of my Life, that so these Blessings here may be an earnest of those richer Blessings thou hast prepar'd for those that love Thee and that for his sake, whom thou hast made the Author of Eternal Salvation to all that obey him, even *Jesus Christ*. Amen.

V. THE Peace of *God* which passeth all Understanding, the Blessing of *God Almighty*, the *Father*, the *Son*, and the *Holy Ghost*; The Virtue of *Christ's* blessed Cross, be with me both now and evermore. Amen.

While you are undressing your self consider the approach of your latter End, and let the sight of your Bed put you in mind of your Winding-sheet and Grave. When you are in Bed before you compose your self to Rest, say;
From the whole Duty of Man.
O *Blessed Lord, the Keeper of Israel, that neither slumberest nor sleepest, be pleased in thy*
Mer.

Obedience, to watch over me this
 night; Keep me by thy Grace,
 from all Works of Darknes, and
 defend me by thy Power from all
 dangers, grant me moderate and
 refreshing Sleep, such as may fit
 me for the Duties of the Day fol-
 lowing. And, *Lord*, make me
 ever mindful of that Time when
 I shall lie down in the Dust; And
 because I know neither the Day,
 nor the Hour of my Master's com-
 ing, grant me Grace that I may
 be always ready, that I may ne-
 ver live in such a State as I shall
 fear to die in; but that whether
 I live, I may live unto the *Lord*,
 or whether I die, I may die unto
 the *Lord*, so that Living and
 Dying, I may be thine, through
Jesus Christ. Amen.

When you close your eyes to sleep,
 say. *From Bishop Taylor.*

GRant, O *Lord*, that I may ne-
 ver sleep in Sin or *Death E-*
ternal, but that I may have my
 part in the *first Resurrection*, and
 that the *second Death* may not
 prevail over me. Amen. O

O *Lord*, unto thy grace
 Mercy and Protection I com
 my Soul and Body. O God
Father, blefs me and keep
 O God the *Son*, make thy Fa
 to shine upon me, and be gra
 ous unto me. O God the H
Ghost, lift up thy Countenan
 upon me, and give me thy Pea
 this Night, henceforth, and
 evermore.

*If you awake in the Night, say
 this excellent Prayer against
 sudden Death.*

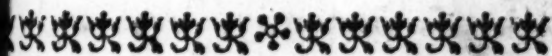
From Mr. Kettlewel.

LORD, they who have led the
 best Lives are desirous of
 some time to prepare for their
Death. But my Life has abounded
 in Sins and Frailties, which make
 me stand in much greater need
 thereof. Snatch me not away
 therefore to give up my account
 by the surprize of a *sudden Death*
 but deliver me from an unprepared
 Heart, and an unexpected End.

As I sin daily, O God, let me
 repent

ent daily, and stand always up-
 by watch, that I may be ready
 Thee, whensoever thou callest
 But give me time and leifure,
 may please Thee, to put my
 rit in the best order I can for
 ving this World, and appear-
 before Thee, and taking my
 ve of all decently; that, with
 re Satisfaction to my Friends,
 d with more Settlement of Mind
 d Comfort to my self, I may
 eld it up into the Hands of thy
 ercy, through *Jefus Christ* my
 ord and Saviour. Amen.

*This Prayer may be said at
 any time when there is op-
 portunity to retire.*



Directions for the Sick.

*Whenever you begin to be Sick, call in
 the Assistance of your Spiritual Guides.
 Sending for the Elders of the
 Church that they may pray over
 you, Jam. 5. 4. And assist and
 comfort you by Words spoken in their
 due*

due Season, and administer to you the Word and the Benefit of Absolution and the holy Communion, resolving and assisting you in all Things, that may be needful for the finishing of your Repentance, the support of your Spirit, and the Peace of your Conscience.

PRAYERS to be used by a SICK
PERSON.

I. **O** *Almighty, Everlasting God, Maker of Mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive, I beseech Thee to have Mercy upon me thy Servant visited with thine Hand; and to grant that I may take my Sickness patiently, and recover my Bodily Health (if it be thy gracious Will); and whensoever my Soul shall depart from my Body, it may be without Spot, presented unto Thee, thro' Jesus Christ our Lord. Amen.*

From Bishop Ken.

II. Give me thy Servant, O
Lord,

Lord, Patience in my Sorrows,
Comfort in my Sickness, and re-
store me to Health if it seem good
Thee. And however thou shalt
determine concerning me in this
Affair, yet make my Repentance
perfect, and my Faith strong,
and my Hope steadfast, and my
Passage safe; that when thou
shalt call my Soul from this Pri-
son of the Body, it may enter into
the Rest of the Sons of *God*, and
the Bosom of Blessedness, and be
with the *Holy Jesus*. Amen.

III. *Lord*, thou knowest all the
Necessities of me thy sinful Ser-
vant, O fortify my Soul with
spiritual Joys, and perfect Refig-
uration, and take from me all in-
ordinate Affections to this World;
and enlarge my Heart with de-
sire of being with Thee, and of
Freedom from Sin, and of the
Fruition of *God*.

IV. *Lord*, impute not unto me
the Follies of my Youth, nor any
of the Errors or Miscarriages of
my elder Years; but strengthen
me

me in my Weakness, and carry
me safely thro' all my Afflictions.
Let not my Faith waver, nor my
Hope fail, nor my Charity be
disorder'd. Let me die in Peace
and rest in Hope, and rise in
Glory. *Amen.*

V. I know, O my God, thou
sendest this Sickness for my good,
even to humble and reform me.
O grant it may work that saving
effect in me.

VI. Lord, create in me a true
penitent Sorrow for all my Sin
past, a stedfast Faith in Thee, and
sincere Resolutions of Amend-
ment for the time to come.

Deliver me from all Froward-
ness and Impatience, and give
me an entire Resignation to thy
Divine Will. O suffer not the
Disease to take away my Senses,
and do thou continually supply my
thoughts with holy Ejaculations.
Lord, bless all Means that are used
for my Recovery, and restore me
to my Health in thy good time;
but if otherwise thou hast appoin-
ted

ed for me, *thy Will be done.*

From Bishop Cousins.

VII. O *Sweet Jesus*, I desire
either Life nor Death, but thy
most holy Will; thou art the
thing, O *Lord*, that I long for, be
unto me according to thy good
Pleasure. If it be thy Will to
have me die, receive my Soul,
and grant that in the end with
Thee I may receive everlasting
Rest; if it be thy Will to have
me live any longer upon Earth,
give me Grace to amend the rest
of my Life, and with good Works
to glorify thy holy Name, who
with the *Father* and the *Holy Ghost*
liveth and reigneth ever *One God*,
World without End. *Amen.*

A Prayer upon taking Physick.

From Bishop Taylor.

VIII. O *Most blessed Jesus*, who
art the great *Physician*
of our Souls, and the Sun of Right-
eousness, arising with healing in
thy Wings; and who disposest e-
very accident to the Honour of
thy

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thy *Father*, and to the Good and Comfort of them that love and serve Thee, be pleased to bless the Ministry of thy Servant in order to my Health, prosper the Medicines, and dispose the chance of my Sickness, that I may feel the blessing and loving kindness of the *Lord*, in the ease of my Pain, and Restitution of my Health, that I being restor'd to the Society of the Living, and to thy solemn Assemblies, may praise Thee and thy Goodness here in thy Courts, and hereafter in thy Eternal Temple for ever and ever. *Amen.*

Prayers for a Sick Child.

I. **O** *Almighty God* and most Merciful *Father*, to whom alone belong the Issues of Life and *Death*! Look down from Heaven, we humbly beseech Thee, with the Eyes of Mercy upon this Child now lying upon the Bed of Sick-ness. Visit *Him* [or *Her*] O *Lord*, with thy Salvation; Deliver *him* in thy good appointed time from
his

his bodily pain, and save *his* Soul
for thy Mercies sake ; that if it
shall be thy good Pleasure to pro-
long *his* Days here on Earth, *he*
may live to Thee, and be an In-
strument of thy Glory, by serving
Thee faithfully, and doing good
in *his* Generation ; or else receive
him into those Heavenly Habita-
tions, where the Souls of them
that sleep in the *Lord Jesus* en-
joy perpetual Rest and Felicity.
Grant this, O *Lord*, for thy
Mercies sake in the same thy *Son*
our *Lord Jesus Christ*, who li-
veth and reigneth with Thee and
the *Holy Ghost*, ever one God,
World without End. *Amen.*

From Mr. Kettlewel.

H. *Lord*, pity the Troubles and
Weakness of this poor Child, and
pity our Sorrows who are afflicted
with it and for it. Ease it of its
Pains, and strengthen it when it
lies struggling for Life : And raise
it up again, if it may please Thee,
to grow in Years and Stature, and
in Wisdom, and thy Fear, and
thereby

thereby to comfort us, and glorify Thee.

We believe, *O Almighty Father* that thou knowest best what is best both for it and us, and wilt do what is best for both. And therefore we leave it to Thee to dispose of as thou plearest. But whether it be to Life or Death, let it be thine in both, and either preserve it to be thy true and faithful Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven, thro' our *Lord and Saviour Jesus Christ.* Amen.

AThanksgiving for its Recovery.

From Mr. Kettlewel.

B*lessed be thy Name, O Father of Mercies, for that thou hast heard us concerning this Child, and raised him [or her] up for thy Service and our Comfort.*

And Lord, fill his Heart with Grace as thou hast done ours with Joy. Let Wisdom and Goodness still grow up with him, and as fast

nd glo[ry] he[or she] grows capable there-
 make *him* willing and careful
 Father honour and obey Thee. Let
 at is f[rom] the Company corrupt *him*, nor
 wilt do [any] unfaithful Lusts, as they come on,
 there [shall] prevail against *his* Soul. But as
 to dis[tinguish] thou art the Preserver of *his*
 But [be] ever henceforward the
 Death, keeper of *his* Innocence ; that
 either [whensoever] thou shalt call him
 ue and [gain] in thy due time to meet
 rth, or [death], he may have Comfort in
 of thy the Remembrance of a godly and
 m of well-spent Life, and sweetly fall
 d Sa- [sleep] in thy Peace, thro' the Me-
 . s of *Jesus Christ our Lord*. Amen.
 Our Father, &c.

At the Sick Person add these Prayers
 to the Morning, Noon and Evening
 Devotions ; for larger helps have re-
 course to Bishop Taylor's Holy Living
 and Dying ; Bishop Andrews's Rules
 for Visitation of the Sick ; Dr. Isham's
 daily Office for the Sick ; Mr. Kettle-
 well's Death made Comfortable ; Dr.
 Stanhope's Additional Prayers and
 Meditations to Tho. a Kempis ; and
 Dr. Ashton's Method of Devotion for
 the Sick and Dying. But more espe-
 cially

cially look into the Daily Companion with Christian Supports, and the Troubles of this World, &c.

When the Sick Person is at the Point of Departure, let the Minister be for to recommend his Soul to God that excellent recommendatory Prayer for one at the point of Departure in the Church's Offices for Visitation of the Sick.

If no Minister can be had, then let Relations or By-standers use the following Prayers.

From Bishop Andrews.

I. **L**ORD now lettest thou thy Servant depart in Peace Into thy Hands, O Lord, we commend *his* [or *her*] Spirit, for thou hast Redeemed it, O Lord thou God of Truth. Bring *his* Soul out of Prison, that it may praise Thee, O deliver *him* from this Body of Death. Say unto *his* Soul *I am thy Salvation*. Say unto *him*, to Day shalt thou be with me in Paradise. Let *him* now feel the Salvation of Jesus, let *him* now feel the Anointing of Christ.

Guide

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Guide thou *him* through the
Valley and Shadow of Death,
let *him* see the Goodness of the
Lord in the Land of the Living.
Lord command *his* Spirit to
receiv'd up to Thee in Peace.
Lord *Jesus*, receive *his* Spirit;
and open to *him* the Gates of E-
verlasting Glory.

Let thy good Spirit conduct
him into the Land of Righteous-
ness, into thy holy Hill, and
heavenly Kingdom.

Send thine Angels to meet
him and bring *him* into *Abra-*
ham's Bosom. Place *him* in the
Habitation of Light and Peace,
Joy and Gladness.

Receive *him* into the Arms of
thy Mercy, and give *him* an In-
crease with thy Saints in Light.

There let *him* be with thy e-
ngels, thy blessed Saints
and departed, thy holy Prophets and
Apostles, in all Joy,
Glory, Felicity, and Happiness,
ever. Amen.

Come, Lord *Jesus*, come quick-

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*ly, O Lord most Holy, O God most
Mighty, O Holy and Merciful Saviour,*
thou most worthy Judge
Eternal, suffer *him* not, at *his*
last Minute, for any Pains
Death to fall from Thee. *Amen.*
Or this may be added if there
Time, before the Dying Per-
son departs.

O Lord our God, most good and
merciful. Thou art the God
of the Spirits of all Flesh. In *thy*
Hand is the Soul of every living
thing, and the Breath of all Man-
kind. O keep the Soul of *thy*
thy Servant, which is now
parting, together with *his* [or *her*]
Breath; and let it be so safe
thy gracious Custody, as no kind
of harm may happen to it.

Thou that searchest the Heart
seest *his* Infirmities, and through
understandeth both *his* Wants and
Dangers. Help *him*, O God, and
that instantly, and abundantly
proportion to them all. Let *thy*
Spirit be with *him*, and *thy* Gifts
res in *him*, and *thy* Comforts

in him, in such excellent Measures; as that *Satan* may see it is vain to tempt him, and be afraid to come near him. Compose his Mind, abate his Miseries, and strengthen him to endure the Troubles thou shalt inflict. Perfect his Repentance that thou may'st give him Pardon; and grant him thy Favour and full Assurance of it. Guard him by nine Angels, guide him by thy Council, and let nothing be wanting either to his present Peace, or his future Blessedness. Let him abide in Communion with Thee, and thy Church; and as he walks thro' the Valley and Shadow of Death, let him neither fear, nor feel any thing that is Evil. But now the Hour is come, that his body must die; Lord Jesus receive his Spirit. To Thee we commend it, whose Blood redeemeth it; receive it, good Lord, receive it; we beseech Thee; even into thy Father's Presence, where is fullness of joy, and assign it a place

at his right hand, where there are pleasures for evermore.

Thou, O God, art our Hope and Strength, and a very *present Help in Trouble*; thou hast never fail'd them that seek Thee. But whilst we are speaking, thou hast promised to hear; and before we call, thou hast promised to answer; and thou hast said, thou keepest thy Promise for ever. Hear us *Lord*, and graciously answer us, even for thy own Promise sake, and for thy Dear Son our Saviour's sake; who hath commanded us to pray in his Name, and hath taught us to pray in these Words;

Our Father, &c.

A PRAYER to be used by a private Person, or a Family, where one is Dead in it, which may be said at the end of Morning, Noon, and Evening Prayer; till the Body of the deceased Person be interr'd.

Most just art thou, O God, in all thy Dealings with us; and our Punishment is less than

here *ur* Iniquities deserve. And there-
fore we desire to submit with
Hope Humility and Patience to this sad
esent Dispensation of thy Divine Pro-
never vidence. Be pleased so to sanctifie
But to *us*, that at the breach thou
a hast hast made in this Family, thy
re we Grace and Mercy may abundantly
swer enter, and flow in upon *us*. Thy
repe Property is to bring Good out of
ar us Evil: O turn that Evil which is
r us now befallen *us*, to the Good and
fake Benefit of every one of *us*. That
Savi so we may be able to say, from
mand happy Experience, *that the House*
and *of Mourning is better than the*
these *House of Feasting*; while the
Death of our Friend (thro' thy
Blessing) shall conduce and Mi-
nister to our Spiritual advantage:
Let the sight of *his* [or *her*]
Change make us the more mind-
ful of our own, and the Sense of
our Loss make us cleave the more
closely to Thee our God. Let the
Remembrance of *his* Virtues,
make us follow *his* Example.
And the hope we have of *his* be-

ing Blessed, cause us to press with the more earnestness towards the Mark for the prize of the high Calling of *God in Christ Jesus.*

If our Sins, O Lord, (as we have reason to fear) were the occasion of this thy heavy Stroke: O let it awaken us to true repentance, and make us henceforth so watchful over our Ways, as that we may presumptuously *sin no more, lest worse things yet should come unto us.* But let the Death of thy Servant strike us with a most lively sense of our Mortality. With such a Sense of it, as may cause us so thoroughly to die to Sin, and live to Grace; as that when we die to Nature, we may depart in Peace and hope of Glory.

We evidently see before our Eyes, that *Death is the end of all Men;* O let us that are living, lay it to Heart; so lay it to Heart as to despise the World, to abhor all Evil, to delight in thy Word, to study thy Will, to observe thy

Law,

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aw, to seek thy Love, and to
ke the best Course, and all
ffible Care to promote thy Ho-
ur, and our own and others
appiness and Salvation, that so
en we go the way of all the
arth, we may have thy Pre-
nce go along with us, and give
rest Eternal in Heaven.

And regard, O *Christ*, the
portunate Desires of those thy
ervants, who long for thy ap-
aring, and Night and Day with
stless Supplications, Sighs and
ears, do humbly and heartily
ay and sue for it. Hear them
e intreat Thee, and according
thy last and most gracious pro-
ise to thy militant Church. *Come*
ord Jesus, come quickly; that
we, with all thy holy ones,
ay together be glorified both in
oul and Body, and enjoy a most
rfect and endless Blessedness
being with Thee, where thou
t, to behold thy Glory for
er and ever. *Amen.*

Our Father, &c.

*A*THANKSGIVING after Recovery from a Sickneſs, to ſaid by the Perſon himſelf, who is reſtored to Health, which may be uſed by a Family for with him, with a little eaſe Alteration of Uſ for Me, and Him, and the like.

MOST Glorious God, and our moſt kind and gracious Father, thou art Good, and thou doeſt Good, and of thy Goodneſs to us there is no End. And therefore it is, that I have Liberty and Occaſion to come now before Thee, not only with Prayer, but joyful Praise and Thankſgiving. My very Soul doth magnify Thee, O Lord, and all that is within me doth Praise thy Holy Name, for the many unſpeakable Mercies and Favours I have received from Thee For my Creation, Redemption, and the various and excellent means of my Salvation; for that Peace and Quietneſs I feel in my Mind For that meaſure of Health and Strength

Strength I find in *my* Body, and
 that Plenty of good Things I
 enjoy in the World, which thou
 givest to Thousands much bet-
 ter than my self.

More especially I laud Thee
 for thy signal Mercy

* *me* thy Servant

* Or this.

relieving † *me* in,

† Him or Her.

and releasing *me*

|| He or She.

from that heavy affli-

ction wherewith || I

was oppressed ; and whereby if

thou hadst not interpos'd and pre-

sented, I might have been quite

overwhelm'd and swallow'd up.

O cause *me* to understand, that

it was thy Hand which correct-

ed *me*, so it was thy Arm which

supported and delivered *me*.

And let the Sense of thy Father-

Kindness be perpetually a

prevailing Obligation upon *me*,

to love and obey Thee in the re-

mainder of *my* Life, with all

zealous Sincerity.

And may what I have felt, and

that I have seen of thy Power

H 5

and

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and Security, in thy late dealing with *me* ; make *me* fear and stand in awe of thy Great Majesty. Let it replenish *my* Soul with such awful Fear of Thee as may keep me from offending Thee, lest by Sin I provoke Thee to throw *me* into fresh and more grievous Miseries.

But if thy Wisdom sees fit to exercise *me* with Sufferings ; thy holy Will be done, O Lord : On fit me for them, I humbly beseech Thee, uphold *me* in them, and assist *me* under them ; teaching *me* to improve them, and granting *me* a seasonable and happy issue out of them. That so my Afflictions, which are but for a moment, may work for me a far more exceeding and eternal weight of Glory : And I may have Cause not only to set forth thy Praise here, but to sing everlasting Hallelujahs to Thee in the Mansion above ; were all Tears shall be wiped from my Eyes, and Sorrow and Misery shall be no more.

which

which blessed place do thou, dear
Lord, in thy infinite Mercy lead
me, for his sake who redeemed
me, even thy *Christ* and my *Jesus*;
who hath given me Assurance,
that whatever I ask in his Name,
I shall receive. In his Name
therefore, and in his Words, I
humly conclude my unworthy
applications. *Our Father, &c.*
Thy Grace, O *Lord Jesus*
Christ, thy Love, O Heavenly
Father, thy Comfort and Consola-
tion, O *most blessed Spirit*, be with
me, and remain with me, now, and
at the very Hour of my Death,
and for evermore. *Amen.*

*Devout Prayer to be said at
any time, but especially when
you hear a Passing Bell.*

O Lord God, I confess my Ini-
quities, and my Sins are be-
fore Thee, secret as well as known
Sins: Create in me a clean Heart,
and renew a right Spirit within
me. Cleanse the wicked Thoughts
from mine Heart by the Inspiration
of

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of thy *Holy Spirit* ; forgive me
wicked Thoughts as well as my
evil Words and Actions. Give
me thy Grace, that I may not on-
ly leave Sin for a time, but that
I may loath Sin ; that I may look
upon *Jesus Christ* not only as a
Saviour, which the very worst of
Men would be glad to do at their
Deaths, but as a Sovereign to
Rule and Reign in my Heart.
I am sensible it is in vain for me
with wicked *Balaam*, to desire
the Death of the Righteous, if I
do not live *the Life of the Righteous*.
While I live in the World
O let me not be of the World
but be pleased to endue me with
so great a measure of thy *Spirit*
that I may make it the greatest
Pleasure of my Life to do Thy
Service, whose Service is perfect
Freedom. Make me humble
charitable and obedient, willing
to do good, not only to my Friends
but to my very Enemies, heartily
forgiving them, as I desire to be
forgiven, and returning to them
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ood for Evil. But, *Lord*, to all
Relations, Friends and kind
Benefactors, return
their kindness dou-
ble into their own
blessings. Take from
me, *Good Lord*, both in my
Health and Sicknes, all that
useful misbecoming Impatience
which so much prevails over me:
Let not the Fear of Death so
much terrifie and discompose my
spirits; but so moderate my
affections, that I may willingly
and entirely submit to thy divine
Will and Pleasure, whether in
Life or Death, natural or violent.
But I most humbly beseech Thee,
Heavenly Father, to prepare me
for a better World, before thou
takest me out of this: to pre-
pare me, *O Lord*, by sealing to
me a Pardon for all my Sins past,
and giving me such an assured
well grounded Faith in *Christ*
Jesus, and such an Application
of his imputative Righteousness,
that when I come to die, I may
have

Here name those
who are nearly
related, and kind-
est to you.

have nothing else to do but to die, and surrender, tho' a sinner yet a penitent Soul into the Hands of a gracious Redeemer. While I live here, give me Grace that I may have dying Thoughts that when I come to die, I may have living Hopes. Grant that I may live here in thy Fear, die in thy Favour, and at the End of my Days attain the End of my Hopes, even the Salvation of my Soul, in and thro' *Christ Jesus* my Blessed Saviour and Redeemer. Amen.

Our Father which art in Heaven, &c.

When you are invited to a Funeral, and you are going to the House of Mourning, it is very convenient to entertain some such Meditations as these, — upon the shortness of Life, the certainty of Death, and the Uncertainty of the time and manner of it. — On Eternity and on the great Account you must give of all you have done in the Body whether it be Good or Evil. — And because I would not keep you upon such

melan-

melancholy Thoughts as these too long,
 therefore I would have you think upon
 the Joys of Heaven, of that Rest that
 remains for the People of God; of that
 better Country, that is, an Heavenly
 one; of that City that hath a Foun-
 dation, whose Maker and Builder is
 God; and of those Joys which Eye
 hath not seen, nor Ear heard, nor
 hath it ever entred into the Heart
 of Man to conceive what God hath
 hid up for them that love him.
 When we come to Heaven, there we
 shall be past doing, as well as past suffer-
 ing Evil. There all Tears shall be wi-
 ped away from our Eyes, and we shall
 obtain Joy and Gladness of Heart; and
 sorrow and Sighing shall fly away.
 The Blessings and Comforts which are
 reserved for us in the other Life are
 sincere, pure, and unmixt. There
 shall be no sadness or bitterness inter-
 mingled with them. Our present Com-
 forts are not such. Here our finest Gold
 is mingled with Dust, and our purest
 Grain is blended with Chaff, our whi-
 test Flour hath its Bran, and our sweet-
 est Roses have their Pricks; our highest
 pleasures go off with Pain, and our
 best Delights have somewhat in them,
 somewhat with them that damps
 and

and weakens them. But in Heaven our Joys shall be pure and Eternal. There shall be Light without Darkness, and Peace without Trouble, Mirth without Heaviness, and Ease without Affliction, Happiness without Care, and Pleasure without Complaint, the least Lamentations. We shall then enjoy Health without Sickness, Joy without Sorrow, and fulness of Happiness to all eternity. Not for Days, or Weeks, or Months, or Years, or Ages; but for ever and ever. And this is that which is above all; we shall be ever with the Lord, and shall see him, who shall be all in all to us. yea, we shall follow the Lamb whithersoever he goes. Such Meditations as these I would have you exercised in which are of greater use, and more becoming the Solemnities of Funerals, than idle and unprofitable Discourses which is too common in Burial Houses.

A Prayer to be said by one that intends to go to a Funeral.

O Most Great and Glorious God, I now desire to present both my Soul and Body to Thee.

It cannot tell where I shall be
the next moment, or whether I
shall live to breath out the de-
sires of my Soul once more unto
thee, for in thy Hand is the
breath of our Nostrils, and when
thou pleasest we are turned to
dust.

I see, O *Lord*, now that thy
Providence has awakened me
to think of my Departure, how
unprofitable my too many Cares
have been for the Things of this Life,
how trifling all my Pleasures, and
that there is no solid Happiness
but in thy Love, and a pious
hope of Immortality.

Make me so wise as to under-
stand and consider my latter end,
and remember the shortness of my
time: and teach me so to num-
ber my Days, that I may apply
my Heart unto Wisdom. Let me
never allow my self in any Course
of living, wherein I shall be loth
to be found when I come to die.
Help me so to live, as at the Hour
of Death, I shall wish I had liv-
ed,

ed, and so to make ready for
Death all my Days, that at my
last Day, I may have nothing to
do but to die.

Let me not be arrested with
unprovided and violent Death
that I be neither unready in my
Accounts, nor snatch'd hence
with an imperfect Duty, nor sur-
priz'd in an act of Sin, nor call'd
upon when my Lamp is untrim-
med; let my Death be neither vi-
olent nor untimely, hasty nor un-
blessed, but after the ordinary Vi-
sitation of Men, having in it an
excellent Patience, and an exem-
plary Piety, and the greatest Sen-
sibility and Demonstration of thy eternal
Mercy. Preserve, O God, my Rea-
son and Religion, my Faith and
my Hope, my Sense and my Speech
perfect and useful till the last of
my Days, and grant *that I may
die the Death of the Righteous
and let my last end be like to his*
free from Debt and deadly Sin
having first discharg'd all my Ob-
ligations of Justice, and made
compe

competent Provision for my Relations, that none of mine be left miserable and unprovided in my departure ; but grant that being blessed by thy Providence, and sanctified with thy Spirit, they may be for ever Servants of the *gloria Jesus.*

And continue in my Mind holy Thoughts, and pious Inclinations, that my Love to this World may always be such as is consistent with my Love of Thee, and my Hopes of Heaven, and grant that the nearer I come to that Eternal World, the clearer sight I may have of my Happiness, and attain the greater Assurance of thy Love, and be fuller of Joy in hope of thy Glory. This Mercy, O most *Merciful* Father vouchsafe to give unto me and all thy faithful Servants, thro' *Jesus Christ* my Mediator and Redeemer. *Amen.*

Our Father, &c.

Eja-

188 *Private Devotions.*

Ejaculations to be used as we are
going to Burial-Houses.

Better it is to go to the House of Mourning, than to go to the House of Feasting, for Death is the end of all Men, and we that are living should lay it to our Heart.

Whatsoever Death the just Man is prevented with, he shall be at Rest.

To whom to live is Christ, to those to die is Gain.

God is our God for ever and ever, he shall be our Guide unto Death.

So teach us to number our Days that we may apply our Hearts to Wisdom.

Vouchsafe me, O Lord, thy sweet and reviving Influences at my last Hour; to support and comfort me in my Departure hence.

All the Days of my appointed time will I wait until my Change come.

I shall go to Him [or Her] but He [or She] shall not return to me.

O Death, how bitter is the remembrance of Thee to a Man that liveth at rest in his Possession?

Thou Fool, this Night thy Soul shall be required of Thee, and then whose shall these Things be?

Watch therefore, for ye know not what Hour your Lord doth come.

Dear

Dear God, fill my Soul with such
generous Courage as may make me
not to fear *Death*; with such Hea-
venly Consolations as may make me
cheered with it; with such Hear-
d Love to Thee, as may make me
long and groan earnestly for it, as
Translation or Passage to thy
eternal Kingdom.

O possess my Mind with such
thoughts and Hopes, and Desires
of thy Presence to which *Death* leads
me; that I may reckon it a Privi-
lege or special Blessing, as opening
me a way to immortal Happiness.
and what time or in what place or
manner soever thou shalt send it;
let me willingly and chearfully sub-
mit unto it, rendering Thanks to God
who hath given me the Victory over it,
and great Benefits by it.

Dust thou art, and unto Dust thou
shalt return.

The Living know that they shall die.

Keep Innocency and take heed to the
thing that is right, for that shall bring
Man Peace at last.

They that be wise, shall shine as the
brightness of the Firmament, and they
that turn many to Righteousness as the
stars for ever and ever.

Lord,

Lord, let me know my end, and the number of my Days, that I may be certified how long I have to live.

O spare me a little, that I may recover my Strength, before I go hence, and be no more seen.

Glory be to the Father, &c.

 Note, That any of these Ejaculations may be used as we are in the Burial-Houses, or following the Corps to the Grave, or at any other time.

A Prayer for a due Consideration of our latter End, to be said at our return home, which may be used at any other time.

O Most Merciful God and Father I the unworthiest of all thy Children, prostrate in thy Fear and sacred Presence, do from the bottom of my Heart most earnestly desire Thee to forgive my Offences, and cover all my Sins, and to shed down into me such excellent Perfections as may cause me to abhor all evil Ways, and to walk in Innocency and Righteousness before Thee so long as I live. Assist me, O Lord, with thy Holy Spirit, Sanctify me. O God, with thy Heavenly Graces; Guard me by thy Glorious

and

mighty Angels ; Govern me by
wise and watchful Providence ;
raise my Mind above all vain and
earthly Things ; and fill my Heart
with holy Affections and Heavenly
desires. Keep me in continual
thoughts of my Mortality, of the
transitoriness of my Life, and the
certainty of my Death, and also of
the possible nearness of the same.
That considering my abode upon
Earth is but short, and my depar-
ture most sure, and may also be
sudden ; I may not venture to lie
down and rest in Sin, or to run on
in corrupt and unhallowed Courses,
that may follow after Righteousness
with all my Might, and work whilst it
is called to Day ; as knowing that the
night cometh when no Man can Work.
I know and am fully sensible, O
my God, that Dust I am, and unto Dust
I must return. That I have no abiding
city upon Earth ; but am a Pilgrim
and Stranger as all my Fathers were.
That my Breath is in my Nostrils,
and my Life is but for a Moment,
and when a few Years or Days are
come, I shall go the way from
whence I shall not return. Then
the Earth shall receive my Body,
and

and Heaven or Hell shall receive my Soul, and unspeakable Happiness or intolerable Misery shall be my Portion to eternal Ages. O that these Thoughts might sink deep into me, that these Considerations might make strong and lasting Impressions upon me. That thinking seriously what I am, and whither I am going; I may so prepare for my final Change, as to be blessed in it when it comes. To which end be thou my God, I humbly beseech Thee, and my Guide unto Death, and so lead me to it, and assist me in it, and carry me thro' it, as that it may be a Passage to Everlasting Life and an happy Translation of me to the Triumphant Joys and endless Felicity of the State above.

These humble Desires, with all my various and urgent Necessities which thou, O God, knowest much better than my self, I earnestly commend to thine Infinite Pity, in the Name and Words of the ever Blessed Jesus, saying as he hath taught and commanded me;

Our Father, &c.

F I N I S